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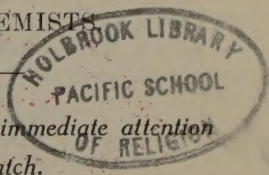
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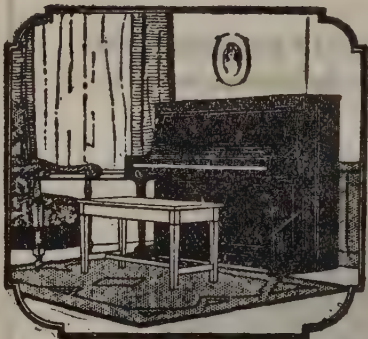
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TWENTY-SECOND ANNUAL ISSUE

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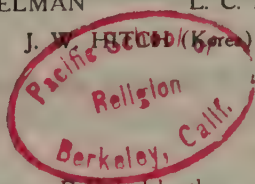
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PREFACE.

As pointed out elsewhere in this volume, the great earthquake and fire of September 1923 completely wiped out the printing establishments of Yokohama and destroyed ninety per cent. of those of Tokyo. The late appearance of the *Christian Movement* for 1924 is due primarily to the extraordinary conditions thus created in the publishing industry of Japan. The preparation of the book has been further retarded by the special difficulties of working in the confused situation that immediately followed the great disaster, as well as by the unusual demands made upon the time of contributors by the needs of post-earthquake reconstruction.

In spite of these handicaps an attempt has been made to produce a book which, it is hoped, will prove worthy of a place alongside of earlier issues of the *Christian Movement*. One of the special features of the present volume is a detailed report of the evangelistic work of the missions and churches by districts. The entire field of Japan (not including Korea, Formosa and outlying possessions) has been divided into twelve districts and each one of these areas has been reported on by a writer who has had long experience in the district and who is thoroughly familiar with local conditions. It is hoped that readers will find that hereby the work of the churches has received an adequate and at the same time interesting presentation. These twelve surveys deserve the careful attention of all students of the progress of the Christian cause in Japan. The thanks of the editors are due those who have prepared these surveys, and also all others who have made contributions to the book.

Conveniences of printing have made it necessary to neglect long vowels throughout the volume.

D. C. HOLTOM.

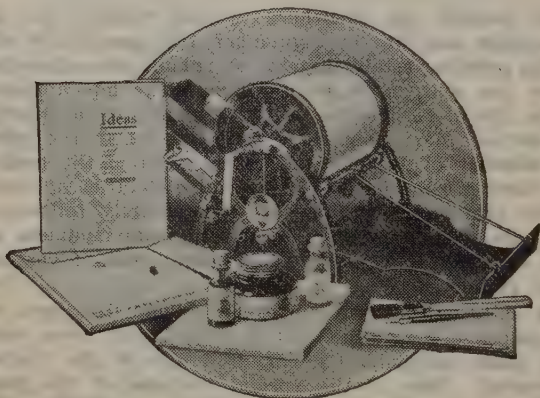
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The *Christian Movement* in Japan, Korea and Formosa is edited by a committee of the Federation of Christian Missions in Japan but except where otherwise indicated the writers of the articles are alone responsible for the views expressed.

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JAPAN

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PART I

GENERAL CONDITIONS

CHAPTER I

REVIEW OF THE YEAR.

D. C. HOLTOM.

**General
Economic
Conditions**

ANY thought of the year 1923 in Japan is dominated by the catastrophe of September. There are, nevertheless, certain events and movements apart from the great earthquake and fire that should be noted and appraised in the summation of the record of the year. In economic affairs the financial stringency of 1922 extended over into 1923, and the year began with something of a crisis in monetary matters. Banks and business houses were obliged to exercise special conservatism in the expenditure and release of funds. Money was tight and interest charges excessive. Industrial funds could not be secured in the domestic market except at abnormally high rates, from eight to ten per cent. being common. The distress of the rural districts that had been so acute in 1922 continued through 1923 with little or no amelioration. Riots of tenant farmers occurred in various places. It is hardly too much to say that the insecurity of living conditions contributed to a growing spirit of unrest and resistance. Remedies proposed to set the times aright have been not a few. Such measures as reduction of armaments, lowering of certain taxes and complete abolition of others, deflation of the currency, a larger national aid to local education, and the acquisition of new re-

sources along with the better development of old ones, seem reasonable. Students of Japanese affairs have repeatedly called attention to the necessity of changing the economic basis of the country from an agricultural status which is still more or less feudal, to an industrial one. Just how this is to be accomplished, however, is not altogether clear. It means among other things, a considerable increase in raw materials, a close attention to the improvement of the quality of the finished product, and, finally, a reduction in the costs of production, as compared with foreign countries.

The Forty-sixth Session of the Imperial Diet closed March 27, 1923, with a violent scene between the members of the Seiyukai and the Kakushin Club. The session was criticized by the liberal press for declaring for a curtailment of national expenditure under the pressure of economic depression but having accomplished comparatively little in the way of the actual reduction of naval and military estimates and for having consumed more energy in party aggrandizement than in the furthering of genuine national interests.

**The New
Jury Law**

THE most important piece of legislation of general interest enacted by the Forty-sixth Session of the Diet was the passing of a July Bill on March 21, just before adjournment. The bill proposes the introduction of the jury system into Japanese legal practice at some indefinite future date. It is, as yet, far from being the law of the land, in as much as an attached condition provides that the day on which the law shall come into effect is to be fixed by Imperial ordinance for each separate article. The law is marked by certain important differences in scope and in form of procedure as compared with similar systems of other countries. The Japanese procurator has the power to decide whether or not a given case shall be submitted to trial by jury at all. The handing over of criminal cases to trial by jury is not obligatory on the judges. The provision of the law at this point is: "In criminal cases the court may, in accordance with the provisions of this law, adjudicate on facts by referring the cases

to the deliberation of a trial by jury." Certain cases, such as treason, inciting to riot and sedition, offenses against the naval and military criminal codes etc., are expressly excluded from trial by jury. Then again the decision of the jury does not bind the court. It constitutes merely a datum to be taken account of by the judges in formulating the final verdict.

Relations with Russia

NEGOTIATIONS carried on with Soviet Russia throughout the year are important as bearing on one of the great unsettled problems of the Far East. Interest in consummating a proper trade agreement with Russia and in the possible recognition of the Soviet government was stimulated both by the withdrawal of Japanese expeditionary forces from the Siberian mainland and by the adverse economic conditions of Japan. Liberal statesmen, newspapers and business men cooperated in the effort on the Japanese side. An unofficial representative of the Soviet government arrived in Japan in February, 1923, and private negotiations, carried on with a certain degree of consultation and advice from the Japanese Foreign Office, were protracted into the early summer. Unfortunately, no positive results were accomplished beyond a temporary agreement regarding fishing rights in northern waters. Japan, on the one hand, insisted on compensation for alleged losses of life, property and "national honor," sustained in the Nikolaevsk massacre of 1920, for a long lease of North Saghalien, guaranteeing a Japanese monopoly of mining, forestry and fishing rights, and for the recognition by the Soviet government of the debts and treaties contracted by the old régime in Russia. The Russian emissary in turn proposed the drawing up of a treaty in which his own government should be recognized on an equal basis with Japan, and requested that Japan should announce a definite date for the withdrawal of her troops from N. Saghalien. Over against the Nikolaevsk claims he urged the legitimacy of Russia's seeking a similar and equalizing compensation for injuries received at the hands of the Japanese expedition in Siberia.

Civic**Improvement**

In the latter part of March, 1922, Dr. Charles A. Beard, an American expert on civic planning, was invited to Tokyo to study conditions there and to make recommendations, in consultation with Japanese engineers, for the improvement of that city. His investigations continued until March, 1923, and included a study of public health, transportation, sewerage, public parks, paving, and municipal taxation. His recommendations, especially respecting the last named subject, if carried out, would have far reaching effects in contributing to the economic soundness and the efficiency of Japanese city management. In regard to taxation of land, almost feudal conditions exist in Tokyo as well as elsewhere in Japan. Landowners, some of whom hold great areas of Tokyo, and who profit greatly by public improvements, nevertheless bear only a small relative share of the burden of taxation. The solution of the problem is involved with certain difficult political questions. It is worthy of note that Dr. Beard's suggestions included the taxation of Imperial estates in Tokyo at the same rates as those attached to other properties.

State Religion

THE issue over Shinto is a perennial one. On March 3, 1923, a bill was introduced into the House of Peers providing for a commission for the thorough investigation of the status of the Shinto shrines with the object of bettering their organization and increasing their contribution to the national life. A committee for such a purpose was eventually appointed by the government. It was recognized that in spite of zealous official patronage the affairs of the shrines were in no small confusion, and that their influence, especially among the youth of the nation, was endangered. Shinto was again upheld in the Diet as "the foundation of Japan," "the true basis of the government of the Empire," and as a system "closely related to the preservation of the characteristic spirit of the nation." At the same time the government stated that the shrines "were not to be treated as a religion, but that they nevertheless had a close connection with re-

ligion." The remark may be taken as evidence that the government is now moving in the direction of an outright admission of the religious nature of the official cult, a point of view which is certainly far more in accord with the actual facts than has been true of the position assumed since the year 1900 when it was officially decided to separate the shrines from ordinary religious affairs. At the annual conference of prefectural governors held in May, Dr. R. Midzuno, Minister for Home Affairs, reported on the intention of the government to improve the status of the shrines. He extolled the spirit of reverence and the so-called ancestor worship centering in the shrines as the very essence of the national life and urged the governors to magnify the shrines as a means of fostering loyalism and as a corrective for the disintegrating tendencies of the age. There are 14,836 priests in the official cult and 114,548 shrines that are recognized by the government. The number of small shrines that are unrecognized and uncounted is legion.

**Manhood
Suffrage**

THE Yamamoto ministry, which went into power almost simultaneously with the great disaster of September first, made definite promises as to the extension of the franchise. These promises were maintained by the Kiyoura government which succeeded the Yamamoto cabinet. Election reform was under discussion in the newspapers and among political parties and various industrial and social organizations throughout the year. A bill providing for the revision of the election law was drafted by the government and the matter was submitted to a Special Legal System Investigation Commission which brought in a favorable report on October 23, 1923. It was understood that the bill would be presented to the Diet for consideration in the special session meeting in June, 1924. It was announced that the terms of the proposed revision included a total abolition of the existing property qualification, with a substitution of a condition making independent livelihood necessary to the right of suffrage. Under the present Election Law, adopted in 1920 and representing a revision and broadening of an

older system first adopted in 1890, the right of the ballot is extended to all male Japanese subjects, twenty-five years of age or over, who pay a direct national tax of three yen or more. This gives the elective franchise to some 3,300,000 men out of a total population of male citizens of twenty-five years of age or over of 13,800,000. These voters are divided into 374 electoral constituencies which return 464 members to the Imperial Diet. The criticism that is not unjustly levied against the existing system is that it benefits only a small portion of the nation, and that those who participate are exactly the ones who are most likely to profit by the perpetuation of the *status quo* with its obvious tendencies in the direction of partiality toward capitalism.

Many of the advocates of electoral reform insist that the reduction of the burden of military and naval expenditures, with the consequent relief from the existing heavy taxes that it will bring, can only be accomplished by extending the franchise to wider classes. Along with this goes a demand that elections be purified of corruption and that government interference in elections be checked. It is worthy of note that an Ex-soldiers Suffrage Union is supporting electoral reform and that the Japan Federation of Labor has established a political department for furthering similar ends.

Agitation for Woman Suffrage ON March 13, 1923, a memorial in favor of woman suffrage was introduced in the Imperial Diet. In explanation it was said that no matter how much the measure might be misunderstood, ridiculed and opposed, it was nevertheless destined to become the law of the land eventually, as supplementary to manhood suffrage. It was pointed out that Japanese women are still "treated as inferior, traditionally, legally and religiously."

Far Eastern Olympic Games THE Sixth Far Eastern Olympic Championship Games were held in Osaka between May 21 and 26. Although the weather conditions under which they were carried out were extremely trying, the games were

marked by excellent sportmanship and some new F.E.A.A. records were established. Japan took the track, swimming and tennis events; the Philippines, baseball, basketball and volleyball, while the Chinese team captured the football honors.

Financial Matters

THE fiscal year for the national government of Japan ends March 31 of each year. The fact that there was thus an interval of seven months between the September disaster and the close of the financial year furnished time for such retrenchments and readjustments of sources of income as were required by the special circumstances in which the nation was placed. In drawing up the budget for 1924-25 financial experts estimated a decrease in revenue of ¥141,643,522.00 resulting from the earthquake and fire. A certain amount of conservatism was accordingly imperative. The new budget was balanced by making a cut on the estimates for the new year of ¥133,000,000 as compared with the totals for the previous year. The budget for 1924-25, as finally approved by the Cabinet on March 25, 1924, calls for a total expenditure of ¥1,347,000,000. This is divided among the various departments of the government as follows: (small figures are neglected) Civil List, ¥4,500,000; Department of Foreign Affairs, ¥19,000,000; Department of Home Affairs, ¥192,000,000; Department of Finance, ¥308,000,000; Department of War, ¥192,000,000; Department of the Navy, ¥236,000,000; Department of Justice, ¥28,000,000; Department of Education, ¥79,000,000; Department of Agriculture and Commerce, ¥51,000,000; Department of Communications, ¥233,000,000. The estimates for all departments were cut with the exception of those for the Civil List, Agriculture and Commerce and Home Affairs. The appropriations to the first two of the departments just named are comparatively small and remain practically as in the previous fiscal year. The estimate for the Department of Home Affairs shows a substantial increase, which is altogether fitting in view of its enlarged responsibilities in reconstruction and relief.

Education THE disproportion between the total ap-
 propriated to the Army and the Navy and
Militarism that allotted to Education is still con-
 spicuous. In the final estimates for the
 fiscal year 1923-24 the Army received ¥203,503,000 and
 the Navy, ¥276,629,000, a total for both departments of
 ¥480,132,000, that is to say, 32 per cent. of the total
 national expenditure. The appropriation to the Depart-
 ment of Education for the same year was ¥82,900,000,
 or 5.6 per cent. of the total for all departments. These
 percentages maintain themselves practically unchanged
 in the budget for 1924-25. That is to say, the combined
 estimates for the army and the navy reach the figure
 of ¥428,000,000 or 31.78 per cent. of the entire budget,
 while the Department of Education receives a 5.86 per
 cent. of the whole national appropriation. These figures
 serve again to call attention to the extraordinary burden
 under which the Japanese people must struggle in order
 to meet the situation forced upon them by the military-
 commercial expansion programs of some of her states-
 men, as well as by the costly competition for a position
 of influence in the armed camp of the great nations of
 the world. At the close of 1923 Japan's national debt
 was ¥3,852,164,393, divided as follows: foreign obligations,
 ¥1,320,624,818; domestic, ¥2,531,539,575.

Troops in IN 1922 the government announced that
Asia the withdrawal of Japanese garrisons
 from Manchuria would be carried out
 as one of the items of its retrenchment policy, and as
 an expression of the spirit of the Washington agreements.
 It was with no small disappointment that many friends
 of Japan as well as multitudes of the Japanese people,
 themselves, learned that this was not carried out com-
 pletely during 1923 and that the new budget for 1924-25
 still carried an item for the maintenance of troops on the
 Asiatic mainland.

High Cost of THE problem of the high cost of living
Living continued to be a difficult one throughout
 1923. Price indexes for Japan reached a

maximum of 212 in the month of May, while the lowest index shown was 203, reported for the month of August. In October, 1923, London reported a price index of 168; New York, 151; while that for Japan was 208. In these calculations the price level of July, 1910, prior to the conditions of economic confusion brought on by the World War, is taken as 100. The cost of living in Japan in 1923 averaged more than one hundred per cent higher than it did in 1914. A report given out by the Tokyo Chamber of Commerce shows that the average cost of daily commodities on sale at retail in that city on December 15, 1923, was ten per cent higher than it was for the corresponding date in the previous year. The adjustment of this situation to working budgets has constituted a difficult problem in mission finance. This was made doubly difficult by the fact of cuts in appropriations, made necessary by the large debts which several of the mission boards at home were obliged to carry through the year.

**Arishima
Suicide**

ON July 8 workmen engaged in cleaning up summer residences in Karuizawa discovered the bodies of a man and a woman who had apparently died in *shinju*—the double suicide of lovers. The bodies were identified as those of Mr. Takero Arishima, one of the most influential Japanese literary leaders, and Mrs. Akiko Hatano, the wife of a well-known business man, a woman of education and ability and a member of the staff of the *Fujin Koron* ("Woman's Review"). Mr. Arishima was the author of numerous novels and literary studies and had had published valuable critical appreciations of American and European literature and art.

Articles published in the Japanese press showed that Mr. Arishima's suicide came as a distinct disappointment to his many friends and admirers. It was criticized as a direct contradiction of the vigorous and wholesome philosophy of life which Mr. Arishima had upheld in his best writings, and was accounted for as the result of a nervous breakdown, or as the climax of a philosophical pessimism toward which he had been moving

just before his death. Public criticism of the act showed a tendency to stigmatize suicide as cowardly and unsocial—a point of view which indicates considerable development over the older Japanese ethics.

The Earthquake and Fire

At 11.58 a.m. on Saturday, September 1, 1923, the Kwanto district, in which lie the cities of Tokyo, Yokohama, Yokosuka and Kamakura, was visited by an earthquake which, in its sociological effects at least, was the most severe known to Japanese history. The fire that followed the earthquake, in the terrible destruction which it brought to the works of man, was likewise without parallel in all human experience. Since the beginning of Japanese written history more than two hundred and thirty violent earthquakes have been recorded. The islands of the Japanese archipelago, with their unstable volcanic formation, lie in a great earthquake belt that seems to extend around the world. Then again the style of construction and the character of the materials that go into the making of the ordinary Japanese houses render liability to destruction by fire exceedingly high. The great earthquake of 1891, which occurred in the Mino-Owari district, was accompanied by the destruction of 222,500 houses, the death of over 7,000 people and the injury of some 17,000 others. In the year 1855 an earthquake and fire destroyed 50,000 houses in old Yedo (Tokyo) and cost the lives of 6,700 inhabitants.

There was, however, a combination of untoward events in the great September calamity which gave it sad pre-eminence in the devastation wrought on human life and property. The earthquake, occurring as it did almost at high noon at the busiest time of the day, when the mid-day meal was being prepared, brought down in ruin thousands of homes, restaurants, hotels, shops and factories, and heaped great piles of inflammable materials upon gas and charcoal fires beneath. Huge bonfires were thus created which were in turn fanned into literal storms of flame by the typhoon that was blowing at the time. The wind itself became fire, leaping unbelievable distances and travelling with incredible speed. With water-mains

broken and ordinary agencies of control crippled and confused, property could only be abandoned to the caprice of the elements. The flames raged until nothing further remained to be devoured, until turned by the changing wind or brought to barriers which could not be passed over. One fortunate aspect of the situation was that schools had not yet opened and many students and teachers had not yet returned from the summer vacation.

Statistics of the Disaster THE bare review of some of the main facts and the outstanding statistics of the disaster is more impressive than any amount of mere description. The center of seismic disturbance was Sagami Bay, not far from Yokohama, where a break and fall in the sea-bed appears to have been the immediate cause of the shock. The Kwanto district, centering in Tokyo and Yokohama, was most severely affected, but strong vibrations were felt even at Fukai and Nagoya in the West and at Ishinomaki and Sendai in the North. A succession of shocks, some severe and others faint, followed rapidly after the first great upheaval. By 4 p.m. on September 3 seven hundred distinct vibrations had been detected. The most severe of these after-shocks did not occur until January 15, 1924, when an earthquake of about half the measured intensity of the first great shock of September 1 was felt in the Kwanto plain.

Buildings Destroyed or Damaged THE general area of the district affected in the September earthquake comprised the seven prefectures of Tokyo, Kana-gawa, Chiba, Saitama, Yamanashi, Shizuoka and Ibaragi, damage to life and property in the last two being comparatively slight. In this general district the number of buildings (including residences, shops, public buildings, etc.) partially or entirely destroyed was 592,264. The details for this total are as follows; buildings entirely demolished by the earthquake, 105,524; buildings partially demolished by the earthquake, 108,972; buildings entirely burned, 375,855; buildings

partially burned, 777; buildings entirely washed away, 1,094; buildings partially washed away, 42. The carrying away of houses was caused by a tidal wave on the coast at Kamakura, and by land slides in various places. An idea of the severity of the convulsions with which the earth was seized may be gained from the fate that overtook the little fishing village of Nebukawa on the coast below Odawara. Here portions of two mountains five miles inland, were broken off and thrown at a speed of two and a half miles a minute down a winding valley. Three hundred and eighty villagers, men, women and children with their homes, were washed out into the sea and buried beyond any possibility of recovery, in an avalanche of rock and muddy earth.

Tokyo IN Tokyo Prefecture 310,371 buildings
Prefecture were entirely burned; 758 partially
and City burned; 16,418 other buildings were
completely demolished by the earthquake,
while an additional 23,246 were partially demolished—a
total of 350,793 buildings completely destroyed or partially
shaken down in the prefecture. In Tokyo city alone,
308,273 buildings out of a total of 483,000 for the entire
city, were destroyed wholly or in part. This property
destruction in Tokyo was distributed as follows: buildings
entirely burned, 300,059; buildings partially burned, 68;
other buildings entirely demolished by the earthquake,
3,916; buildings partially demolished, 4,230.

Important Buildings Destroyed TOKYO as the seat of national administration suffered severely in the destruction of important public buildings. Among the departments and the bureaus of the government that incurred the loss of their central buildings and equipments were, the Department of Communications, the Department of Agriculture and Commerce, the Department of Home Affairs, the Department of Education, the Treasury Department, the Government Printing Bureau, and the Tokyo Metropolitan Police Bureau. The military arsenal at Suido Bashi and the Naval Arsenal in Tsukiji were likewise destroyed in the general conflagration.

Embassy buildings destroyed were those of the United States of America, of Italy, of France, of China and of Holland. The Buildings of the British Embassy were almost completely demolished and those of the German Embassy were badly damaged.

Most of the large newspaper plants of the capital were burned, including the "Tokyo Asahi," the "Tokyo Mainichi," the "Niroku Shimpō," the "Chuo," the "Yomiuri," the "Yamato," the "Kokumin," the "Jiji," and the "Japan Advertiser." Most of the other printing presses were also destroyed.

Railroad stations that were burned included Shimabashi, Hamamatsu, Yuraku, Kanda, Mansei, Ueno, Ryogoku, Shidome, Iidamachi and Ochanomidzu, besides the Yokohama and Sakuragi-cho stations.

Schools, hospitals, banks, theaters, churches, temples, shrines, and large business houses completely wiped out by flames make a formidable list. Among the well-known shrines and temples destroyed were: Kanda Myojin, Fukagawa Hachiman, Fukagawa Fudo, Hirakawa Tenjin, Yushima Tenjin, Iekura Hachiman, Ningyo Cho Suitengu, Shiba Shimmyo, Hibiya Dai Jingu, Seishoji of Shiba, Akasaka Honganji, Tsukiji Honganji, Akasaka Myokenji and Honkakujii.

The table given below shows the numerical loss in certain classes of buildings in Tokyo:

	Completely burned	Partially burned	Completely demolished by earthquake	Partially demolished by earthquake
Schools and Libraries	1,386	4	34	47
Banks and Business Companies (not in- cluding small retail shops)	4,470	12	51	47
Factories and store- houses	18,364	28	205	252
Shrines, Temples and Churches	2,365	—	65	57
Theaters and Entertain- ments Halls	248	—	7	8

Yokohama

THE statistics for Yokohama are even more eloquent of the terrible fury of the

devastation that swept that city. Here out of a total of 98,900 buildings that were standing on the morning of September first, 93,840 were either partially shaken down or completely destroyed by earthquake and fire. The details for Yokohama are: buildings completely burned, 55,826; buildings completely demolished by the earthquake, 18,149; buildings partly demolished, 19,865. Even these bare figures show how Yokohama was almost annihilated.

The city of Yokosuka fared little better; out of a total of 17,200 buildings, 14,300 were destroyed, wholly or in part.

Loss of Life THE toll of human life taken was proportionately high, though not as heavy as stated in the first uncertain days of September. In a report issued by the Home Department on March 31, 1924, under the title of "The General Condition of Earthquake Damage and of Administration of Relief" (*Shinsai Higai Oyobi Kyugo Shisetsu no Gaikyo*), from which the figures given above are taken (with corrections of totals), the following statements regarding losses of life are published: killed, 99,474; injured, 102,961; missing, 38,782; total for these three classes, 241,217; burned out, homes demolished, or otherwise directly victims of the disaster (in addition to the three classes just given), 2,498,685. The total number directly affected was accordingly 2,739,902. It may be safely assumed that two-thirds of the missing—some 25,000—are dead. If this number be added to the total of the dead actually counted, the total for those who lost their lives mounts to 125,000.

In the city of Tokyo, out of a population of 2,309,600, some 67,106 people were killed; 41,296 were wounded; 34,236 were numbered among the "missing"; while 1,191,147 others were made refugees. If account be taken of the probable number of dead among those classed as missing, the roll for the killed in Tokyo undoubtedly reaches 90,000. Thirty-two thousand of these were burned and suffocated to death in the Military Clothing Grounds of Honjo Ward, a large open area where they had taken refuge in what seemed a zone of safety. History records

no holocaust more terrible. The number of killed, wounded, missing and burned out in Yokohama rises to the total of 412,896 out of a population of 446,600 inhabitants on September 1. The killed numbered 23,440; the wounded, 42,053; and the "missing," 3,183.

**Estimate of
Loss**

It is very difficult to arrive at a generally satisfactory statement of the monetary equivalent of the total loss. The value of many articles such as heirlooms, manuscripts and art objects is very difficult to appraise. Then again, the method of calculating loss varies between estimates based on initial costs of construction, valuation at the time of the earthquake and estimated cost of replacement. Furthermore, the extensive impairment of the machinery of production furnishes a factor that constitutes a daily augmentation of the initial loss. A statement given out by the Minister of Finance places the total loss between ¥7,000,000,000 and ¥10,000,000,000.

Apportioned according to geographical districts the details for the larger figure are:

Tokyo City	¥8,158,937,000
Tokyo Prefecture (exclusive of Tokyo City)	780,273,000
Yokohama	784,437,000
Yokosuka	62,028,000
Kanagawa Prefecture (exclusive of Yokohama and Yokosuka)	181,232,000
Saitama Prefecture	96,452,000
Yamanashi Prefecture	25,596,000
Chiba Prefecture	67,096,000

Total ¥10,156,051,000
(See *Kokumin Nenkan*, 1923, p. 653.)

The total just stated has been given considerable publicity both in Japan and elsewhere. It will probably require no small amount of revision downward when the results of further investigations are available for reference. The figures given out by the Minister of Finance represent such a high per cent. of the total national wealth of Japan, that, in the absence of an itemized statement, it

is very difficult to understand how they were arrived at. The Japan Year Book for 1923 gives ¥86,077,000,000 as the estimated total national wealth of Japan for the year 1919. This computation was made at the time of the war inflation, and there is no reason for believing that there has been a great increase of wealth since the date given, if, indeed, there has been any whatsoever. Some careful economists regard the above estimate as far too high, ¥70,000,000,000 being given as fully covering all assets. It hardly seems possible that the losses in the September disaster, great as they were, can mount up to from one ninth to one seventh of the total national wealth of the country, especially in view of the fact that forty per cent. of the estimated wealth is on valuation of land. Land was not burned in the great fire, and the actual damage which it received in the earthquake was, considering everything, comparatively slight. Private computations have been made which go to show that the total property loss incurred in the earthquake and fire of September, 1923, does not exceed ¥2,000,000,000.

Foreign Aid No sooner had the news of the disaster been telegraphed abroad than extensive agencies of relief began to operate all over the world. Public and private expressions of sympathy and aid in the shape of money and goods in kind, including clothing, food, and medical supplies, began to pour into the devastated area immediately, first from adjacent parts of Japan and then from foreign countries. Gifts in cash received from various foreign governments up to November 10, 1923, as reported by the Japanese authorities, are as follows:

United States of America and Dependencies:
18,725,000 dollars; 46,482 yen; 30,000 francs; 250 peso.

Great Britain and Dependencies: 343,479 pounds;
142,662 yen; 20,000 dollars; 250,000 Hongkong dollars;
331,719 rupees; 155,000 Straits Settlements dollars.

France and Dependencies: 373,000 francs; 4,000 yen.

Belgium: 500,000 francs.

Italy: 1,000,000 lira.

Holland and Dependencies: 146,360 yen; 10,000 florin.

Austria (Drugs and Medical Supplies).

Sweden (Government): 250 pounds; Swedish Red

Cross: 786 pounds.

China: 829,240 yuan, 75,821 yen.

Siam: 50,000 tical.

Pope: 20,000 dollars (U.S. gold).

Mexican Government: 50,000 peso; Mexican people: 2,328 peso.

Summary: 18,765,000 U.S. dollars; 344,515 pounds; 415,325 yen; 903,000 francs; 1,050,000 lira; 829,240 yuan; 10,000 florin; 331,719 rupees; 250,000 Hongkong dollars; 155,000 Straits Settlements dollars; 52,578 peso; 50,000 tical.

It is as yet too early to expect more than a partial statement covering relief work. Private gifts which are not included in the above summary and which will probably never be known in full, make a large total. The total value of gifts in kind extends to many millions of yen. By the end of January, 1924, a single agency—the Relief Office of the Department of Home Affairs—had received in actual cash payments the sum of ¥45,902,800.53. Of this total, ¥13,463,737.62 had been allocated to the Relief Office by the government from funds already paid over from foreign sources. The balance of ¥31,539,062.91 was supplied from public and private sources within Japan.

Relief and Reconstruction RELIEF was distributed in cash bequests, medical aid, in clothing, food, building materials and other supplies, and in the form of long term loans at low rates of interest. Up to September 15 Tokyo Prefecture, including Tokyo City, was supplying food regularly free of charge to 2,097,170 people. This number had been reduced to 51,014 by December 20. The population of the prefecture on September 1, 1923, was given at 4,035,709. Between the date of the disaster and October 27, Yokohama City supplied food to 80,246 refugees. This number was reduced to 7,682 by December 20. By the middle of October nearly all the schools in the devastated districts had begun the work of the autumn term. Schools

whose buildings had been destroyed were speedily housed in "barracks" or else furnished temporary accommodations in the buildings of unburned schools. There were cases in which three different schools made use of the same quarters. The fortitude and celerity with which the Japanese people readjusted themselves to the entire situation, with all its disorganization and discouragement, merits the most unstinted praise. By the close of 1923 more than 150,000 temporary structures had been built in the devastated area. The rehabilitation of the Ginza—the chief shopping district of Tokyo—was particularly swift and inspiring. Reconstruction in Yokohama has been slower owing to the almost complete destruction that took place and to other peculiar difficulties that had to be faced. The rehabilitation that has already taken place in Yokohama, however, guarantees an important future for that city.

**Japanese
Gratitude**

ON December 21, 1923, Count Yamamoto, the Prime Minister, published a Christmas message which gave exalted expression to the Japanese gratitude to foreign peoples for the liberality and promptness of their relief. The message says:

"More than one thousand nine hundred years ago Christ was born in Bethlehem of Judea to preach love and mutual helpfulness among the world's peoples, and the spirit of his teaching was exhibited in all its beauty by the peoples of the world on the occasion of the recent disaster which overtook our people, who received and appreciated the relief sent by them in the same spirit also.

"The year 1923 will go down in the history of the realm as one of a catastrophe unparalleled in its magnitude and far-reaching in its effects. September 1 will forever remain in the memory of our people as a day of terrible disaster to the nation, but the somber anniversary as it recurs year by year, will always remind the whole Japanese nation of the bountiful help and ungrudging sympathy received from across the seas in those days of affliction. The people in foreign countries, perhaps, may not fully realize the intensity of the emotion of thank-

fulness that their sympathy awoke in our hearts, but indeed it is hardly possible to exaggerate in description how deeply moved our people were by the humane and warm assistance so liberally bestowed upon them by their friends across the seas. Many public and private functions, such as the Tokyo Citizens' Thanksgiving Ceremony for expressing national gratitude to foreign nations, have since been held in different parts of the country to demonstrate popular feelings. On the 12th instant, speaking as the representative of the government in the Imperial Diet, I expressed my deep sense of thankfulness to the various countries concerned for their prompt and spontaneous efforts to succor our countrymen at the time of the earthquake. In the House of Peers and of Representatives, resolutions expressive of the profound gratitude of our people for the deep sympathy extended to them by foreign sovereigns, rulers and nations alike, seconded as it was by material assistance on the most generous scale, were moved and unanimously passed as being in conformity with the wishes of the people.

"It is the first time that our people have been the recipients of such cordial compassion and sympathy from all parts of the world and it is but natural that they have been indelibly impressed thereby. Their constant and most earnest desire is to reciprocate as best they may whenever opportunity offers. The Japanese people are now fully conscious that harmonious cooperation and mutual assistance among the nations, not only politically but morally, must form the basis of international friendship. This idea, which the catastrophe rooted forever in the popular mind, will, I firmly believe, express itself in diverse ways for the betterment of our relations with foreign countries and will also act with great force for the preservation of universal peace."

**Outrages
Against
Koreans**

OVER against the magnificent spirit of co-operation and the orderly conduct of the people as a whole in the presence of the chaos of the great upheaval, stands an inescapable reproach of murder and violence. Koreans

and Chinese, together with a certain number of Japanese, who were accused of radicalism, of incendiarism, of poisoning wells, and of other acts of treachery, were made the victims of extreme outrage. Koreans were the greatest sufferers. The murders were perpetrated for the most part by members of various local Young Men's Societies, Ex-soldiers Associations and Local Fire Brigades, called into emergency service by the government as vigilants for the protection of life and property. There is little doubt that some radicals and even criminal men were guilty of a certain amount of looting and violence. Evidence is not forthcoming to show that wells were actually poisoned anywhere. Evidence of incendiarism is also very difficult to obtain. The exact number of Koreans killed is difficult to ascertain. No responsible statement has been given out from official sources. An investigation carried out by an independent Korean organization and continued up to the end of November, reported the number of Koreans murdered at 2611. The same source declares that 2000 Korean students and 6000 Korean laborers were living in the Kwanto district at the end of August. The number of Chinese killed was comparatively small—a Chinese source says about 330. The killings were without adequate evidence and trial. The vigilants, carried away by fear and passion, conducted affairs to suit themselves, often with a cruelty difficult to explain. It was enough that the victim was a Korean or at least supposed to be one. As a matter of fact, there were not a few cases in which genuine Japanese were taken into custody on the suspicion of their being Koreans. Some such Japanese were made the victims of the fury and ignorance of the *Seinen Dan*. It is not difficult to find extenuating circumstances in the terrible calamity and confusion of the earthquake and fire, whereby the popular mind was distorted with a frenzy of fear in which the slightest rumor nourished the deepest dread. It is likewise easy to point to similar situations in European history. It seemed impossible that a conflagration so awful should not be the work of organized malignity. Yet the refugees, themselves, who went through the

severest trials had little or nothing to do with the actual murders. The acts were largely carried out by young men on guard outside the immediately devastated area. It is noteworthy that many of the best informed Japanese refused to find a full explanation of the outrages in the theory of the frenzy of a mob carried away with dismay and anger.

Warnings Sent out by Government ON December 15, the matter was taken up in the Imperial Diet and the government was sharply interrogated as to the part which high officials had had in disseminating warnings against Koreans. It had been publicly known as early as the spring of 1923 that the police in both Korea and Japan were making plans for the arrest of alleged Korean radicals. This was to have been carried out by early fall. There is good evidence to show that prior to the earthquake there was a great deal of official nervousness as to what Korean extremists might do to injure the Japanese government. It was accordingly stated in the Lower House of the Imperial Diet that the underlying cause of the Korean outrages of September was to be found in the fact that "a few high officials within the government, who formerly served in Korea and who anticipated serious consequences to arise from the mistaken policy they pursued while in that country, were so terror-stricken as to circulate exaggerated reports themselves without first ascertaining the truth of the situation." Telegrams sent out by government officials on the morning of September 3 were adduced to show that prior to the murders the government, itself, had circulated warnings against Koreans to officials in Korea and to prefectural governors in Japan, and that the government had solicited the aid of local Young Men's Societies as an aid in protecting against possible Korean violence. In reply, the Minister of Home Affairs admitted that warnings had been sent out by the government but stated that they were not without foundation. He also declared that when better information was obtained attempts were made at correction. "Some warnings," he said, "given out by the government were necessary" in

view of the prevailing circumstances. It is at the same time a fact that, owing to the paralyzed state of means of communication, corrections did not follow quickly."

**Official
Protection**

It should be said that after the catastrophe the general direction of higher official action was toward protection, whatever was the case as to subordinate local authorities and police. On September 4 a statement was given out from the Headquarters for Martial Law in Tokyo saying, "It is highly essential that citizens should not be driven into thoughtless acts, misguided by groundless canards to the effect that several thousand Korean malcontents are menacing the city." The authorities announced that by September 10 some 4,600 Koreans had been placed under official protection. Before the close of the year 5000 Chinese had been sent home at the expense of the Japanese government. Up to the end of May, 1924, however, no recompense whatsoever had been made to the relatives of the murdered Koreans.

**Nominal
Sentences**

SHORTLY after the earthquake legal prosecution was begun against those who had been involved in outrages against Koreans and others. In December it was announced that several thousand vigilants had been placed under arrest. Punishment meted out to those found guilty was uniformly light. For example, a judgement delivered in the courts of Chiba Prefecture on December 14, 1923, against twenty-seven Japanese convicted of having committed outrages against Koreans provided for sentences ranging from ten months to six years imprisonment, with suspension of execution of sentence pending good behavior in the cases of eleven out of the twenty-seven. In fact, in a large number of cases, the sentences were purely nominal.

**Control of
Dangerous
Thought**

DURING 1923 the attempt to control and to discipline so-called "dangerous thought" was pushed by the authorities with a special rigor. Apprehension created by the September upheaval greatly stimulated

this tendency. Immediately after the great fire a whole-sale round-up of suspected radicals was carried out. Some 1500 Japanese subjects were placed under temporary arrest. It is noteworthy, in this connection, that the best informed Japanese publicists are becoming less and less inclined to point to the importation of so-called Western thought as the cause of the growing discontent of the people. Sufficient grounds are found in internal conditions. One of the prominent daily papers commenting on the situation that prevailed in 1923 declared that the cause of "dangerous thinking" lay mainly in the fact that "the people had not been given the right to share in the government, contrary to the principles laid down in the Constitution."

Killing of Labor Leaders THE killing of nine labor leaders, taken into custody at Kameido, a suburb of Tokyo, called forth bitter, though suppressed, criticism from labor groups. Officials were accused of taking advantage of the situation in an effort to punish and weaken the alleged radicalism of certain bodies of Japanese working men. A statement given out jointly by the Minister of Home Affairs and the Minister of War attempts to explain the matter in the following words:

"1.—The reason why Hirazawa Keiichi and eight other persons were taken into custody by the Kameido police on September 3 was because their improper speech and behaviour in singing revolutionary songs aloud and setting afloat wild rumors in the days of popular unrest immediately after the earthquake was deemed inimical to the preservation of public peace and order.

"2.—Even after their detention at the police station these persons kept on singing revolutionary songs lustily, and otherwise made a great noise. Not only did they disobey police orders but they instigated other persons detained there to disorderly acts. The commander of the troops finally concluded that nothing short of the use of arms could restore order, and consequently he ordered his men to stab them to death in accordance with Article 12 of the Garrison regulations.

"3.—As it was feared that the delivery of the bodies of these men to their bereaved families would create further perturbation of the public mind, the police authorities could not notify the bereaved families of what had taken place.

"4.—The reason why the above facts were not made public up to October 10, 1923, was because people were still in an uneasy frame of mind, and it was therefore considered necessary for the maintenance of public peace that the killing should be kept secret." (*Japan Weekly Chronicle*, January 3, 1921.)

Osugi Murder ONE of the most glaring expressions of violence was the doing to death by the gendarmerie and police of certain radical leaders with whose protection the former had been charged. On September 16, Sakae Osugi, Noe Ito and the seven-year-old nephew of Osugi were murdered by officers of the gendarmerie. Osugi, in his political and social principles, was an anarchist communist. He has been called the most prominent figure in Japanese radical movements. He was, likewise, a scholar of considerable ability. Noe Ito was a woman of marked intellectual power and similar political ideas, who for some years had been associated with Osugi in the position of co-laborer and wife, although no legal marriage had ever taken place between them. The principal in the crime was a captain in the Japanese army. He was sentenced to ten years' imprisonment. This term was later shortened to seven and a half years. It is difficult to see how revolutionary sentiment can be otherwise than strengthened by such episodes.

Attempt on Life of Prince Regent In its closing days the year was further troubled by an event which aroused deep apprehension among officials and people alike. On Dec. 27, as the Prince Regent was proceeding from the Akasaka Detached Palace to the opening of the Forty-seventh Session of the Imperial Diet, he was fired upon while passing near Tora-no-Mon. Fortunately, the attempt was abortive, the only damage

wrought being the splintering of glass in one of the windows of the automobile in which the Prince was riding. Immediately after the event he resumed his way to the Diet, and in the calmness with which he delivered the edict formally opening the session there was nothing which suggested to those present that anything unusual had happened. His self-possession in the presence of great personal danger confirmed the people in their convictions regarding the high character of their future Emperor. The widespread distress with which the news of the attempted assassination was received was not lessened when it became known that the perpetrator was a Japanese of good family and of university training. The vernacular press most unanimously attempted to find the explanation of the act in a theory of insanity. It was inconceivable that any Japanese subject in his right mind could so far violate the traditional sentiment of loyalty that binds the people to the Throne. The act seemed specially irrational in view of the manner in which the Crown Prince has won the affection and the admiration of the nation, both by his fine personal qualities and by his disinterested devotion to the public good. There was some effort to associate the attempted assassination with the growing political and social radicalism of Japan. No evidence has been made public, however, to show that any such connection exists.

**The National
Christian
Council**

FULL reports of Christian work, both in the educational and evangelistic fields, including statements covering the effect of the earthquake and fire on Christian activities, will be found elsewhere in this volume. The most noteworthy constructive event of the year in the field of Christian effort was the definite launching of the Japan National Christian Council on November 13. The Council as formed is supported by a total of forty co-operating bodies, made up of sixteen different Japanese groups and twenty mission organizations. The Japan Continuation Committee naturally ceased to exist on the formation of the more comprehensive National Council. The Federation of Japanese Churches has merged its or-

ganization and budget in the larger body. The precise relationship of the Federation of Christian Missions in Japan has yet to be worked out in detail. There can be little doubt that the new National Christian Council has before it a unique field of usefulness in the carrying out of plans for the coordination and extension of Christian work in Japan.

CHAPTER II.

PRELIMINARY REPORT OF THE RECONSTRUCTION SURVEY OF CHRISTIAN INSTITUTIONS IN THE DEVASTATED AREA.

(The Japan National Christian Council).

K. MIYAZAKI AND WM. AXLING, *Secretaries.*

Foreword

IMMEDIATELY following the earthquake the Federation of Christian Missions and the Japanese Church Federation united in setting up a Reconstruction Survey Commission. This commission set itself to the task of making a survey of the devastated area. Conditions were chaotic. In some fields it was difficult to get at the facts. Thus when it graciously retired in favor of the National Christian Council and turned its work over to that organization the survey of certain sections was still incomplete.

The Council has endeavored to fill in the gaps, and while further investigations must be carried out, it nevertheless seemed unwise to hold back the results any longer. They are therefore released with the hope that they may serve as a preliminary report.

I.—THE CHRISTIAN CHURCHES.

In as far as it has been possible to get information the following is a gist of the situation in the devastated area as related to the churches.

Presbyterian Church FOURTEEN churches were destroyed and eleven damaged, representing a loss of ¥600,000. Eight hundred and forty church families were

burned out, totaling 1874 members. Six pastors were burned out. Five of the churches destroyed owned their land, two had perpetual leases, seven were renting their sites.

Of the destroyed churches, twelve are at present housed in temporary barracks, one is renting and the reconstruction of one other is doubtful. Most of the membership has been conserved.

All but possibly one will rebuild on former sites. Reconstruction will call for ¥900,000. With the exception of the one church which is receiving mission aid, all will raise their reconstruction funds from Japanese sources.

Methodist Church ELEVEN churches were burned, three collapsed and three were damaged to a degree necessitating rebuilding. The total loss was ¥700,000. Five hundred and twenty families were burned out, representing 2,800 people. Fifteen pastors and evangelists were among the sufferers.

At present (May, 1924) two of these churches are worshipping in tents, the remainder in temporary barracks. Most of the membership is intact, although many members have moved into the country or live at such a distance that it is difficult for them to attend church services.

Sixteen of these churches owned their land, only one was renting its site. All will rebuild on the old locations. ¥1,500,000 will be needed for reconstruction.

Congregational Church FOUR churches were totally destroyed, one was half destroyed and five were partially damaged. The loss in money is not given. Three thousand two hundred members suffered loss, including two pastors.

The Hongo, Bancho and Yokohama churches are in barracks. The above churches and the Reinanzaka church own their land and will rebuild or repair on their former sites. The future of the Kyobashi church is uncertain. ¥600,000 will be needed for reconstruction, of which two thirds will be raised in Japan and one third secured from abroad.

Baptist Church, North FIVE churches were completely destroyed, one collapsed and five were greatly damaged. The loss totalled ¥262,421.00. Five hundred and sixty members were burned out, including five pastors. One evangelist was killed. Sixteen missionaries lost their homes.

At present one church is housed in a tent, one in barracks, three in temporarily repaired buildings, one in a private residence and the work of one is abandoned for the time being. The scattering of the members has resulted in the loss of a considerable number but most of them are still linked up with their churches.

Five churches owned their land and will rebuild or repair on former sites. One has bought land in the suburbs. The future of one is uncertain. Three hope to buy land near their former sites. One will rent. Reconstruction calls for ¥363,071.00. Many of them will incorporate social service features. The funds for the most part will come from America.

Evangelical Church FIVE churches were destroyed, representing a loss of ¥20,700. One hundred thirty-five members were burned out, including three pastors. Some of the members have left the city. The churches are now meeting in tents, barracks and rented places. None of these churches owned their land. The Yokohama church will rebuild on the former site. The Honjo church will rebuild somewhere near the old location. The Tsukiji church will move to the suburbs. The Honjo and Yokohama churches will build semi-permanent structures. Reconstruction will call for ¥70,000.

Methodist Protestant Church Six churches suffered severely, three being entirely destroyed and three badly damaged. Many members were burned out but the number is undetermined. Part of these churches are now in barracks, the rest are renting quarters. Some of them will rebuild on their former sites. The sum of ¥55,000 will be needed for reconstruction.

Episcopal Church TWELVE churches were destroyed, four collapsed and two were greatly damaged.

One thousand seven hundred fifty-two members were among the sufferers. Of these 1255 were burned out and the homes of 422 collapsed. Fourteen members were crushed to death, forty-four burned to death and twenty wounded. Twenty-five pastors and evangelists were among the sufferers. One pastor was injured. Twenty-one missionaries lost their homes.

At the present time three churches are in barracks, eight are in tents and three are meeting in private houses. Two have united. One has disbanded. Two have repaired their buildings. Most of the membership has been conserved.

All but one church owned land. Eleven will rebuild on the old sites and five will move to new locations. One is undecided. All will build better plants than they formerly possessed. The reconstruction budget is ¥500,000. Some of this will be raised in America and some in England.

Christian Church ONE church was damaged to such an extent that it will have to be rebuilt.

Sixteen members were burned out. The damaged church owns its land and will rebuild on its old site. Rebuilding will cost ¥4,000, all of which will be provided by the mission.

Russian Orthodox Church SEVEN churches were destroyed, representing a loss of ¥200,000. Four hundred members including twelve evangelists

were burned out. One church is now housed in barracks, the remainder in rented quarters. Half of the members who were burned out will remove to the suburbs. No land was owned. Reconstruction will be carried out as far as possible. ¥500,000 will be needed and will be raised through contributions from Japanese Christians and foreign friends.

Oriental Missionary Society SEVEN churches suffered loss, four being entirely destroyed and three damaged. Three evangelists were burned out. Of the four churches entirely destroyed two

owned their land and two were renting. Two will rebuild on the former sites. Two are undetermined as to their future. The sum of ¥200,000 is needed for reconstruction. This will be found through an appeal to believers in Japan and abroad.

Universalist Church ONE church was an entire loss. Fifteen members were burned out. Believers are badly scattered. The church that was destroyed owns its land and will build an institutional plant but the location is undecided. The ¥110,000 needed for rebuilding will be raised from contributions from Japanese and American members.

United Brethren THE report covers only the Honjo church. The loss here was ¥30,000. Thirty-seven members including the pastor were burned out. At present a tent is serving as a place of worship. Although many members have been forced to move to places far distant, they are gradually rallying around the church. The Honjo church owns its site and is endeavouring to secure a larger lot in the same neighbourhood. The plan for the future is to build an institutional church. This calls for a budget of ¥50,000, which will be raised from the members and from friends at home and abroad.

Summary THE summary of the facts and figures in this field shows that 76 churches were entirely destroyed either by the earthquake or by the fire, while thirty-three buildings were severely damaged. The loss in property totals ¥3,285,121.00. Church members who were burned out or who suffered heavy losses total 10,788. Seventy-two pastors and evangelists were burned out. At the present time fifty-three churches are worshipping in barracks or tents. Twenty have rented temporary quarters. Others have repaired their plants or are renting. Reconstruction plans call for ¥4,852,071.00.

The following recommendations are offered:

- (1) That in case union is impossible churches situated in the Honjo and Fukagawa districts be encouraged to cooperate, and that they also incorporate social work.

- (2) That churches situated in the Hongo district should pay special attention to the fact that it is the chief student center of Tokyo and organize their work so as to meet the needs of students.
- (3) That churches which plan to move to the outskirts of the city should be urged not to build too near churches already established.

II.—THE EDUCATIONAL FIELD.

Schools for Boys and Men THE earthquake and fire played havoc with a large number of Christian educational institutions. Eight Christian schools for boys and men were either destroyed or severely damaged. These constituted the main education plants of the Episcopal, Methodist (North), Presbyterian, Baptist (North), and the Christian denominations.

Aoyama Gakuin, the Methodist school, sustained a loss in buildings and equipment of ¥700,000. Four of its teachers lost their homes. Five of its students were killed and two were wounded. The homes of 143 were burned and those of 25 collapsed. The student attendance of 1,720 was reduced to 1,610. Reconstruction will call for ¥1,105,000.

Kwanto Gakuin, the Baptist boys' school, sustained a loss of ¥430,000. Two of its teachers were killed, one was wounded and eleven lost their homes. Of its students, four were killed and 250 were made homeless. ¥430,000 will be necessary for reconstruction. The students decreased from 546 to 340.

St. Paul's University (Episcopal) lost in buildings and equipment ¥350,000. One of its teachers was wounded and twelve lost their homes. Of its students, three were wounded and 87 lost their homes. The reconstruction budget for this institution calls for ¥350,000. The number of students fell from 649 to 575.

The middle school of this denomination suffered a loss of ¥520,000. Nine of its teachers were made homeless. Two of its students were killed and one was wounded. The homes of 590 students were burned and ten collapsed.

Reconstruction calls for ¥520,000. The student attendance dropped from 842 to 559.

Tokyo Gakuin (Baptist Theological) sustained property losses amounting to ¥50,000. A similar amount will be needed for reconstruction.

The Tokyo Shin Gakusha (Presbyterian Theological) lost its building valued at ¥50,000. One of its teachers was killed and three lost their homes. Twenty of its students lost their homes. The reconstruction figure is ¥50,000.

Meiji Gakuin (Presbyterian) suffered a loss of ¥80,000. Six of its teachers were rendered homeless. Two of the students were killed and 79 lost their homes, either through burning or collapse. Attendance fell from 967 to 650.

Sei Gakuin (Christian) sustained only a small property loss, but two of its teachers lost their homes, one student was killed and 25 were either burned out or lost their homes through collapse. The attendance dropped from 197 to 170.

**Summary of
Schools for
Men and Boys**

THE total loss for these eight institutions was ¥2,180,000. Of the teachers, four were killed, four were wounded, the homes of 33 were burned and fourteen collapsed. Fourteen students were killed, six were wounded, 1,155 lost their homes through fire and 74 homes collapsed. The attendance dropped from 4,976 to 3,959, making a total loss of 1,017 students. The total reconstruction budget stands at ¥2,585,000.

**Tentative
Recommendations**

THE sub-committee on education for men and boys recommended: 1. That provision be made for normal training in such subjects as Japanese, Chinese, mathematics, natural, science, physics, chemistry, history and geography.

2. That instead of establishing a new school for these courses the present existing schools be asked to incorporate them by establishing special departments.

3. That funds for equipment of such normal courses be sought through the Reconstruction Committee or the National Educational Association.

4. That a portion of the annual budget be provided by the National Christian Educational Association.

5. That an assessment be made on the middle schools belonging to the Association for this purpose.

6. That the Association be asked to establish a committee on normal work.

7. That schools with special departments already existing, be asked to appoint members of a committee which shall work out the details for the carrying out of this plan of establishing provision for normal training.

The committee appointed to study the question of theological work, recommended that the theological schools in the devastated area, of which there are six, work out some plan of federation that will enable them to coordinate and unify their work in such a way as to make possible cooperation in the courses preparatory to theological training.

In accordance with this recommendation the Executive Committee of the National Christian Council appointed a sub-committee to negotiate with the existing theological schools with a view to working out a definite plan by which cooperation in this special field might be realized.

A meeting of this sub-committee, with representatives from Aoyama Gakuin, Meiji Gakuin, Tokyo Gakuin, Tokyo Shin Gakusha, Sei Gakuin and Reinanzaka Shin Gakko, resulted in the following action being taken.

"The general consensus of opinion in this meeting is that we agree in principle that cooperation in courses preparatory to theological work is highly desirable."

"As a step in this direction we recommend that each theological school be asked to appoint a representative to act on a committee whose duty it shall be to plan a common preparatory course."

Such a committee, having been appointed, met and drew up a three years' course, outlined as follows:—

	hours.
Ethics	2
Sociology	2
Economics and law	2
Psychology, logic and education	4
History of Philosophy	4
Natural Science	4
General History	4
Japanese and Chinese	6
English (Literature)	30
Greek	5
German (optional)	4
Music	3
Practical training	6
Physical training	3
Bible	9
Total	88

It was voted to recommend this plan to the theological schools, and to ask those who approve it and desire to enter into further negotiations and study of the matter, to send representatives to a later meeting. At a subsequent meeting, after full and frank discussion, a sub-committee was appointed to bring in a definite plan as to the expense that would be involved in the carrying out of such a cooperative course and as to how a faculty could be assembled.

This is the stage which the negotiations have reached at the present time. It is difficult to foretell future developments in this field. The different committees are still at work on the tasks assigned them.

Schools for Girls and Women SIXTEEN schools for girls and women were either destroyed or damaged. Some of these constitute the strongest and most important girls' schools under Christian auspices in the Empire.

Aoyama Jo Gakko (Methodist), lost ¥80,000. Two of its students were killed and 48 lost their homes. The attendance decreased from 909 to 798. Reconstruction calls for ¥88,000.

Yokohama Eiwa Jo Gakko (Methodist Protestant) sustained a loss of ¥54,000. One of its teachers was killed, ten lost their homes. Six students were killed and 140 lost their homes. Its 306 students were reduced to 165. The sum of ¥54,000 will be necessary for reconstruction.

Kyoritsu Jo Gakko (Woman's Union Miss. Soc. of America) sustained the heavy loss of ¥300,000. One of its teachers was wounded and 13 lost their homes. Of the students, two lost their lives and 110 lost their homes. The students were scattered to the four winds and at the time that this report was made no estimate could be secured of the number that would be conserved. The reconstruction budget is ¥300,000.

Joshi Gakuin (Presbyterian) lost ¥20,000. Two of the students were wounded and 58 lost their homes. In the case of this school students increased from 338 to 345. Reconstruction will call for ¥20,000.

Joshi Shin Gakuin lost ¥60,000. One of its teachers and two of its students lost their homes.

At the Kyoritsu Women's Bible School (Woman's Union Miss. Soc. of America) eight teachers and 37 students were made homeless. The students were badly scattered and at the time of this report had not been brought together. The loss, as well as the reconstruction budget, are each ¥61,000.

Joshi Sei Gakuin (United Christian) sustained a property loss of ¥20,000. One of its teachers and 33 of its students were rendered homeless. In the case of this school also, the students increased from 254 to 263. The reconstruction budget is ¥20,000.

The Friend's Girls' School suffered loss to the extent of ¥10,000. One teacher and 15 students were made homeless. One student lost her life. The total number of students decreased from 179 to 170. Reconstruction calls ¥10,000.

The Woman's Christian College sustained a loss of ¥15,715. One student was killed and one was wounded. Four teachers as well as 22 students suffered the loss of their homes. The student attendance dropped from 227 to 205.

The loss sustained by Koran Jo Gakko (S. P. G.) was ¥10,000. One student was killed. Two teachers and sixteen students were made homeless. The student body decreased from 242 to 219. ¥10,000 will be needed for reconstruction.

Joshi Eigaku Jiku (Miss Tsuda's School) suffered the total loss of its splendid plant valued at ¥176,200. Fourteen teachers and 42 students were burned out. Of 331 students, 290 returned to the school. The reconstruction budget reported stands at ¥176,200. Miss Tsuda is in America at the present time engaged in a drive for ¥1,000,000.

Soshin Jo Gakko (Baptist) suffered to the extent of ¥50,000. Five of its students were killed and one was wounded. Four teachers and 89 students were made homeless. The students decreased from 304 to 295. Reconstruction will require ¥50,000.

Rikkyo Koto Jo Gakko (Episcopal) also lost its plant valued at ¥300,000. Four students lost their lives. Two teachers and 370 students were burned out. The attendance dropped from 589 to 344. ¥500,000 will be necessary for reconstruction.

Toyo Eiwa Jo Gakko (Canadian Methodist) sustained a loss of ¥3,000. Two students were killed and 72 were made homeless. The number of students decreased from 280 to 276. Reconstruction calls for ¥3,000.

Sakurai Jo Gakko suffered very little in property, but thirty of its students were made homeless and the attendance fell from 250 to 130.

The Ferris Girls' School (Reformed Church in America) was a total loss. Not only were the buildings destroyed in the earthquake and later burned, but several *tsubo* of land slipped down into the valley below the school site and the land area was lessened by that much. Outside the loss of land, the property loss is estimated

at ¥525,000. The principal Miss Jennie M. Kuyper, lost her life. No other teachers suffered bodily injury. One teacher lost his house by fire and nine ladies living in the dormitory and residence lost all their effects. The houses of four teachers collapsed.

The school had 640 students before the earthquake. Work was reopened in January, 1924, with 430 students. By May there were 468 in attendance. Thirteen of the students lost their lives. It is estimated that about seventy per cent of the students lost their homes by fire, while the homes of another twenty per cent collapsed or were seriously damaged.

At present the school is housed in barracks constructed at a cost of approximately ¥23,000. Immediate plans call for additional equipment costing about ¥13,000. The alumnae have contributed ¥18,000 towards reconstruction. Estimate are being secured for the purchase of a new site and the erection of permanent buildings.

**Summary
for Girls'
Schools**

A SUMMARY of the above reports brings out the following facts, two teachers were killed, two were wounded, the homes of 46 were burned, and the homes of 22 collapsed. Of the students, 38 were killed, four were wounded, some 1,413 lost their homes by fire and the homes of some 246 collapsed.

The total attendance fell from 5,133 to 3,949 making a loss of 1,184. The total property loss stands at ¥1,684,915. The reconstruction budget, as far as known, calls for ¥1,367,915. This is, however, only allowing ¥176,200 for the rebuilding of Joshi Eigaku Jiku, which may require a much larger sum.

Recommendations

A SPECIAL committee on the survey for girls' schools brought in the following suggestions and recommendations.

It was the feeling of the committee that there was danger of overlapping in outside work where two Bible schools were situated so near to each other as has been the case with the Kyoritsu Joshi Shin Gakko and the Nihon Joshi Gakuin.

It was felt that the Ferris and Kyoritsu institutions could not adequately meet the need for Christian education for women in Yokohama. Christian primary schools ought to be increased to act as feeders to the girls' Christian high schools.

The committee recommended establishing a Union Bible Women's Training School near the Woman's Christian College, or near the Federated Theological Seminary, if the latter becomes a reality. The committee also recommended that a Union Kindergarten Training School be established in Tokyo and that it be affiliated with the Union Bible Training School. The committee also urged the establishment of special classes for commercial training in connection with the girls' Christian high schools or the Y.W.C.A. The committee also recommended that a normal training department be developed in connection with the Woman's Christian College.

Summary for All Education IN all of the Christian schools six teachers were killed, six were wounded, 79 lost their homes through fire, and the homes of 36 others collapsed. Among the students 52 were killed, ten were wounded, 2,568 were burned out and the homes of 320 others collapsed. The total attendance of 10,109 before the earthquake fell to 7,908, making a total loss of 2,201.

The total loss in property and equipment stands at ¥3,864,915, while the reconstruction budget calls for ¥3,952,915. The losses, as well as the reconstruction budgets, connected with the eighteen Christian kindergartens and the three primary schools which were damaged or destroyed are not included in the above figures.

III.—CHRISTIAN LITERATURE.

Property Losses NINE organizations engaged in the production of Christian literature sustained practically a total loss of all their property and stock. Among these are such organizations as

the American Bible Society, the Tract Society, the Christian Literature Society, the Church Publication Society, the Methodist Publishing House, the Gospel Printing Company and the Keiseisha.

The total loss in buildings was ¥357,500; in stock, plates and equipment, ¥1,284,311, making a grand total of ¥1,641,811.

Reconstruction in this field will call for at least the figure above mentioned as a total of all losses. Probably a much larger sum of money will be necessary.

Recommendations—THE committee on the survey of this field recommended:

1. That as far as feasible the union be planned of organizations engaged in the publication and distribution of Christian literature.

2. In case this cannot be realized it is hoped that a large measure of cooperation in the work of distribution may be possible.

3. In view of the fact that it was felt that it would perhaps be difficult to unite existing Christian weeklies, the hope was expressed that the National Christian Council might establish a paper that would serve as its official organ and which would rank high as a Christian newspaper.

IV.—SOCIAL SERVICE.

Property Losses

THIRTEEN institutional churches, semi-institutional churches, and churches which were carrying on some forms of social service activity were destroyed. However, in as much as the report for these institutions is included in the paragraphs dealing with the churches as a whole, they are omitted here.

Eight Christian social settlements were either wholly destroyed or badly damaged, involving a property loss of approximately ¥200,000. Other Christian welfare-work institutions, such as the Y.M.C.A., the Y.W.C.A. and the W.C.T.U., suffered an aggregate property loss of ¥1,001,800, making a total loss in this field of ¥1,201,800. The reconstruction budget totals ¥2,651,238.33.

In the devastated area, 176 social service institutions were totally destroyed. Of these 47 were carried on by the government and 129 were conducted under private auspices. The entire loss amounts to ¥5,442,100. Of this total, Christian institutions lost the amount given above..

Recommendations 1. We recommend that a training school be established for the training of Christian social service workers.

2. Our survey makes us deplore the extreme weakness and inefficiency of our present Christian social service institutions and we strongly urge that in their reconstruction they be enlarged and put on an efficient basis.

3. In view of the scarcity of Christian social institutions in Honjo, Fukagawa, Shitaya, Kameido, Nippori, Senju, Oji, and in Kanagawa Ken we urge the establishment of new centers in these places.

4. We urge that in reconstructing and rebuilding the down town churches in Tokyo some form of social service be incorporated and undertaken by each church.

5. We recommend that hitherto neglected types of social welfare and philanthropic work be established, such as old peoples' homes, homes for cripples, hospitals, and insane asylums.

V.—UNION CHRISTIAN BUILDING.

The Committee at work on the question of securing for Tokyo a union Christian building, recommends strongly the building of such a plant as will house the various Christian organizations and serve as a center for the Christian movement in Japan. Negotiations are now being carried on with a view to ascertaining how many organizations may be willing to join hands in an endeavor to realize such a project. It is too early as yet to make any report on the results of these negotiations. It might be said, however, that such organizations as the Japanese National Sunday School Association, the Christian Literature Society, the National Y.M.C.A., the National Y.W.C.A., the National Christian Council and various other Christian organizations are being approached about this matter.

VI.—FINANCIAL SUMMARY.

Total Losses:

Churches	¥3,282,121.50
Boys' Schools	2,180,000.00
Girls' Schools	1,684,915.00
Christian Literature	1,641,811.00
Christian Social Service institutions	1,201,800.00
Grand Total	¥9,990,647.50

Total Reconstruction Budget:

Churches	¥4,852,071.50
Boys' Schools	2,585,000.00
Girls' Schools	1,367,915.00
Christian Literature	1,641,811.00
Christian Social Service Institutions	2,651,238.33
Grand Total	¥13,098,035.83

It should be borne in mind, however, that the funds necessary for all of the union enterprises recommended by the various sub-committees, as well as much of the money needed for the construction of the Union Christian Building, will necessarily be additional to the above reconstruction budget.

PART II.

DISTRICT SURVEY OF EVANGELISTIC WORK.

CHAPTER III.

TOKYO PREFECTURE INCLUDING TOKYO CITY.

R. C. ARMSTRONG.

Centers of Work

A REFERENCE to the statistical table given at the end this article will show that there are forty-two self-supporting Christian churches of various denominations working in Tokyo. Many of these churches were reduced to very difficult circumstances by the disaster of September 1, 1923. They are all facing their difficulties in a heroic manner, but it is too early to forecast what the full effect of the disaster will be. It will be seen that there are almost 200 different centers of work scattered throughout the city of Tokyo and its suburbs which, since the earthquake, has a reduced population of approximately two million people. This means that "Greater Tokyo" has only one center of Christian work for every 10,000 of the population. When it is remembered that by far the greater number of these places are small centers, it will be clear that the city of Tokyo and its environs is not being adequately supplied with Christian work.

Church Membership

THERE are 28,696 members enrolled in the churches of the various denominations, apart from 7,779 who are enrolled in the Greek and Roman Catholic churches. But of these only about 20,000 may be regarded as resident active members.

This means that less than one man in every 100 of the population of Tokyo is Christian. It is no exaggeration to say that not more than one in every ten of these resident Christians feels his responsibility for doing active Christian propaganda. The individual Christian in Japan has yet to learn that he is his "brother's keeper." Too often he seems to feel that the pastor or the professional worker is alone responsible for evangelism. Or it may be he feels that the work of evangelism belongs to some special organization such as the missionary society. In the proposed great evangelistic movement for all Japan it will be necessary to stimulate the membership of the church to more earnest activity. Every church must become missionary if Japan is to be won for Christian ideals and to practical Christian living.

**Japanese
Staff**

THE Japanese staff of workers shows a total of approximately 300, including men and women, ordained and unordained.

Of these, well over 100 are women workers. Of the 200 men, about 100 are fully trained and ordained for Christian work. In other words, there is about one efficient Japanese worker for every 20,000 of the population. In addition to this there are only about forty men missionaries giving their time to this form of Christian work in Greater Tokyo. It is clear then that even Tokyo city is not adequately manned.

**Pioneer
Evangelism**

If one takes the number of preaching places as an index of the pioneer work which is being undertaken in the city, it may be said that apart from the Yotsuya mission the figures are very disappointing indeed. The responsibility for this particular form of pioneer work must rest with the missionary if for no other reason than the fact that the Japanese churches struggling for self-support are unable to raise the funds necessary to rent suitable preaching places. The question naturally arises, is the missionary's opportunity for preaching in Tokyo a thing of the past? From almost every quarter our Japanese friends answer, "No" providing the missionary has a real message, and

is able to adjust himself sympathetically to Japanese thought.

There are other questions to be considered. Is the old time preaching place supported by mission funds, the ideal method for pioneer work? This is a very serious problem. If the Christian members become self-propagating and active in Christian evangelism, then every home may become a center for pioneer Christian evangelism. Some successful pastors in Tokyo have employed this method with very great success. Through the church members both the pastor and the missionary should be introduced to receptive groups of people, perhaps small in number, but large in interest and fruitfulness.

Personal**Responsibility**

THE pernicious custom of giving Japanese Christians honorariums for their Christian service is undoubtedly a great barrier to the highest type of evangelism, and is moreover contrary to the spirit of the crucified Christ. Members must learn to give generously and gladly both of their talents and their money to help on the work of the church. Why should either the Japanese pastor or the missionary or any mere hireling do any task which it should be not only the duty but the privilege of some member to perform? And why should any work receive financial support from outside sources when, by proper encouragement the people themselves would deem it a duty and a privilege to bear their own financial burdens? Surely the time has come when every effort should be made to inspire Japanese church members with a sense of personal responsibility, both for the financial support and the spiritual progress of the church. The two go hand in hand. Instances could be quoted to show that financial independence tends to create interest and enthusiasm in other activities of the church and deepens the spiritual life.

**Non-resident
Members**

THE non-resident membership list is a great problem in Christian work. In Japan more than in Western countries, Christians seem to be wedded to their spiritual birthplace by religious sentiment. This sentiment

is beautiful in itself, but when carried to too great an extreme it becomes a barrier to cooperative, aggressive activity in the church as a whole. Denominational differences do not mean so much to Japanese. Their loyalty and gratitude are bestowed upon the parent church, the pastor or the mission which first led them into a knowledge of Christ. Where the parent church is struggling for self-support and independence, the temptation is great to retain these non-resident members on their roll for the sake of the financial support, if for no other reason. The danger to the spiritual life of such a member is very real, living as he is in a strange city or locality, and without a church home near by, or a convenient sphere in which to work and worship. The disadvantages to his family are also very obvious. If this problem arises from the struggle for self-support, then the only solution is a great campaign to make every church self propagating and every member a willing worker.

"Down-town Problem" MEMBERSHIP lists with the addresses of individual Christians have been freely supplied by several of the leading churches of Tokyo. A study of these has made it possible to make a few suggestions in regard to method and work of the individual churches. The down-town problem is not so acute in Tokyo as in large Western cities. This is probably due to the tendency of Japanese families to live near their place of business. But in the vicinity of the Ginza the problem is developing. Those who can afford it are moving out to the suburbs of the city to make their homes there. The father or the mother may be more or less faithful in attendance at the old church home, but the rest of the family who perhaps do not share deeply in their loyalty to church and church privileges, find it too inconvenient to attend either Sunday school or church services and so they gradually drift away entirely. This constitutes a serious loss, unless a wide-awake pastor or Bible woman comes to the rescue. The erection of a suburban church would be the natural solution of this problem. This might leave some of the mother churches

stranded financially or force them to become institutional churches aided by mission funds, a condition which a self-supporting church quite naturally hesitates to bring upon herself. The situation, however, is grave and demands heroic action.

The study of the membership of one of the largest churches was of especial interest. The families supporting the church belonged largely to the immediate neighborhood of the church, very few families were scattered. Closer investigation showed that the pastor and members were largely responsible for these ideal conditions. The kindergarten and the meetings for parents growing out of it were the points of contact in the neighbourhood. The church had other institutional activities which kept its doors open every day and evening of the week, making the church a natural community center. In addition to this the family of the pastor were all active workers and as they grew up became leaders among the young people of the neighborhood, the son, loyal to his father's work, and receiving his own call from God, entered the ministry and will no doubt continue his father's work long after his father has become a sainted memory.

Student Opportunity

THE Student population of Tokyo constitutes a very great challenge to the Christian Church in Japan. There are thirty-four private colleges, eight private universities, twelve government colleges and two government universities centred in Tokyo with a student population of nearly thirty-six thousand, distributed as follows: (The statistics are those of the city office.)

(1) COLLEGES (private).

Waseda	3,526
Keio	682
Meiji	4,457
Chuo	2,991
Hosei	1,155
Kokugakuin	368
Senshu	1,015
Toyo	1,401
Jochi	181
Shukyo	296

Tendai	62
Nichiren	124
Buzan	90
Sodoshu	267
Tokyo Gakuin	16
Aoyama Gakuin	816
Seikokai Shin Gakuin	16
Meiji Gakuin	185
Butsuri Gakko	1,119
Shingakusha	24
Nihon Igaku	148
Tokyo Igaku	713
Tokyo Shika	605
Nihon Shika	655
Tokyo Yakugaku	131

Total 25 21,043

(2) COLLEGES (private, Girls').

Nihon Joshi Daigaku	1,267
Tokyo Joshi Daigaku	216
Teikoku Josei Senmon	228
Joshi Eigaku Jiku	336
Seishin Joshi Gakuin	30
Tokyo Joshi Senmon	461
Joshi Igaku	148
Meika Joshi Shika	223
Tokyo Joshi Shika	286

Total 9 3,189

(3) COLLEGES (government, Girls').

Tokyo Joshi Koto Shihan	699
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Total 1 699

(4) COLLEGES (government).

Gaikokugo	1,177
Shoka Daigaku—Yoka	677
" —Senmonbu	662
Bijutsu	447
Ongaku	229
Koto Shihan	968
Koto Sanshi	317
Ikko	1,146
Tokyo Koto Gakko	246
Koto Kogyo	720
Koto Kogei	193

Total 11 6,770

(5) UNIVERSITIES (private).

Waseda	712
Keio	740
Meiji	342
Chuo	185
Hosei	147
Kokugakuin	40
Rikkyo	125
Jikeiin	137
Total 8	2,428

(6) UNIVERSITIES (government).

Teikoku	4,484
Shoka	248
Total 2	4,732

GRAND TOTAL.

(1) Private College Students (men)	21,043
(2) Private College Students (women)	3,189
(3) Government College Students (women)	699
(4) Government College Students (men)	6,770
(5) Private Univ. (men)	2,428
(6) Government Univ. (men)	4,732
Total	38,861

How reach the students? SPECIAL effort should be made to reach these young men who will be the leaders not only of Japan, but of the whole Orient. Japanese, Chinese, Korean, and Indian students are gathered here in this great center of learning. They eagerly devour Western ideas about society and economics, but up to the present they have not been attracted to any great extent by the Christian pastors or by the Christian message. Several reasons may be given for this. Perhaps the most serious hindrance of all is indicated in the fact that in Western countries it takes one half of the so-called Christians half their time to keep the other half Christian, and the example as seen by the non-Christian world is far from helpful. Another reason may be that the educational standing of the Christian pastors generally, is not as high as might be desired. While we recognize that mere intellectual attainments are not by any means of first importance, nevertheless Tokyo

is in crying need of a better trained Christian ministry. Great advantage would be gained from special lectureships in Christian apologetics from the standpoint of the Orient. In this field we need the greatest of Christian scholars from all branches of the Christian church to minister to the spiritual and intellectual needs of this, the greatest and most cosmopolitan student center in the Orient.

Distribution of Christian Work If one considers the distribution of Christian work throughout Tokyo city, it will be observed that there are no sections too well supplied with the gospel message, but there are at least five districts which are miserably neglected, viz. Asakusa, Fukagawa, Honjo, Kameido, and Nippori. Of these Kameido and Honjo are in greatest need. These districts can best be reached by cooperative Christian evangelism. They could be manned and worked by five, or better ten, institutional cooperative missions on carefully selected central sites. These districts are occupied largely by common people, laborers, and by the extremely poor and destitute. These are the classes of people who have in all ages received the gospel message with joy when it was presented to them in the right way. Mr. Kagawa's remarkable success among the lower classes shows what can be done by consecrated effort, and this field with its hundreds of thousands of souls has scarcely been touched by the Christian church in Japan.

General Conditions Favorable CONDITIONS in Tokyo are at the present time very favorable for the right type of Christian evangelism. The churches are staggered by the great earthquake and fire, but there is no reason why the progress of Christianity should be halted, or why the church should not experience richer prosperity in her spiritual life and propaganda than ever before. There is nowhere any strong active opposition to Christian work. The general attitude of Buddhists is that Christianity is a good religion very much like Buddhism. Some Shintoists are wondering if they cannot harmonise Shinto and Christianity. Many of the modern Shinto and Buddhist sects have not only in-

corporated much of the best elements of Christianity in their teaching, but are attempting to imitate her methods of work. Educational authorities who were formerly very negative in their attitude, have at times become positively helpful. Christian pastors and workers have had more opportunities to speak on Christian topics to children than ever before in the history of modern Japan. "Lift up your eyes and look on the fields for they are white already to harvest." "The harvest truly is great but the laborers are few."

STATISTICAL TABLE FOR TOKYO PREFECTURE.

Names of Denominations	Self-supporting Churches	Aided Churches	Preaching Places	Total	Resident Members	Non-resident "	Total	Japanese Staff				Missionary Staff in Evangel- istic work		
								Ordained Men	Unordained Men	Women Workers	Total	Men	Women	Total
Baptist... ..	2	4	-	6	632	215	847	6	2	13	21	5	8	13
Christian ...	-	4	1	5	211	168	379	3	1	1	5	-	2	2
Church of God	-	1	-	1	55	6	61	1	3	2	6	1	4	5
Evangelical...	1	9	-	10	405	342	747	11	-	7	18	2	3	5
Friends ...	-	1	1	2	-	-	593	-	-	-	2	-	1	1
Finnish														
Lutheran ...	-	1	-	1	-	-	95	-	-	-	1	-	-	-
Holiness ...	-	8	1	9	-	-	587	-	-	-	-	-	-	-
Congregation.	7	3	-	10	1865	1971	3836	12	2	2	16			
Evangelical														
Lutheran...	-	1	-	1	125	15	140	1	1	-	2			
*Nihon														
Methodist.	8	8	2	18	-	-	4088	12	20	10	42	4	10	14
Methodist														
Protestant	-	4	-	4	217	59	276	3	1	-	4			
†Protestant														
Episcopal														
and C.M.S.	-	22	-	22	-	-	3604	-	-	-	40	8	10	18
Seventh Day														
Adventist	-	3	-	3	135	22	157	3	10	4	17	-	3	3
‡Salvation														
Army ...	-	-	-	19	-	-	3526	-	-	-	31			

* Includes Canadian and ME North cooperating with Nihon Methodist Church.

† Includes American Episcopal and CMS Missionaries.

‡ Statistics received from the Tokyo Prefectural records.

Names of Denominations	Self-supporting Churches	Aided Churches	Preaching Places Total	Resident Members			Japanese Staff				Missionary Staff in Evangelistic work			
				Resident	Non-resident	Total	Ordained Men	Unordained Men	Women Workers	Total	Men	Women	Total	
United Brethren ...	-	5	-	5	249	379	628	3	2	5	10	2	2	4
United Christian ...	1	3	1	5	489	118	607	-	6	4	10			
Universalist.	-	-	1	1	110	123	233	2	-	2	4	2	5	7
Wesleyan Methodist.	-	1	1	2	32	-	32	-	2	-	2			
\$Presbyterian	20	14	1	35	3890	2630	6520	30	3	-	33	4	8	12
Scandinavian Alliance ...	1	-	1	2	-	-	79	1	2	1	4	2	1	3
†Independent	2	-	-	2	-	-	287	-	-	-	-			
†Oriental Miss.	-	-	-	1	-	-	43	-	-	-	-			
Gospel Mission	-	2	-	2	7	1	8	-	2	1	3			
†German Ev.	-	-	-	1	-	-	43							
Yotsuya Miss.	-	6	11	17	275	140	415	6	8	6	20	2	3	5
Akasaka Hospital ...	-	-	1	1	-	-	70	-	1	1	2			
†Various Small Works ...	-	-	-	10	-	-	795	-	-	-	17	4	2	6
Total	42	133	195				28696				310	36	62	98

†Totals of the Records received from Tokyo Prefectural Office 129 24013 192 100

	Roman Catholics				Greek Catholics			
Numbers ...	...	...	...	6058	...	...	...	1721
Japanese Staff...	...	...	...	4	...	...	...	
Missionaries ...	...	...	...	21	...	...	...	
Churches ...	...	...	...	8	...	...	...	6

† Statistics received from the Tokyo Prefectural records.
 ‡ Includes R.C.U.S. R.C.A. and P.N., cooperating with Nihon Kirisuto Kyokai.

CHAPTER IV.

OSAKA PREFECTURE INCLUDING OSAKA CITY.

J. C. MANN.

Population THE prefecture has three cities; Sakai, with a population of under fifty thousand; Kishiwada, with over thirty thousand, and Osaka. The last named has a population of one and a third millions but the adjacent suburbs add approximately another third of a million. The division between the city and its suburbs is clearly marked for administrative purposes but it is much less clearly marked where Christian work is concerned; in consequence frequent reference will be made to Greater Osaka. The above figures are for 1921, the latest available in any detail; what with natural increase and with the influx from Kwanto last autumn, the population of Greater Osaka must be close upon two millions. There are besides some fifteen small towns and over-grown villages with a population of five thousand and upward each. The total figure for the prefecture is given as 2,788,500 but by this time it is probably over three millions; of this total about one third comes under the usual definition of rural population.

Christian Community THE distinction between resident and non-resident members of Christian churches is not uniformly applied. In some denominations the non-residents are, practically, the lapsed members; while in others they are members living beyond reach of the churches in which they are registered. The

safest figures to use would seem to be these of resident members and the larger total is given in brackets only for purposes of reference. Incidentally one may venture to remark that the fact that nearly a third of the church membership is acknowledged to be non-resident suggests an important task which the churches might well undertake, whether to recover the lapsed or to release members from membership in order that they might attach themselves to the churches in their locality. To discover missing members, with a view to their recovery, it might be worth while to prepare a long list of such members for mutual circulation among the churches. This was done several years ago by one of the larger denominations with the result that several were restored to church connection.

In Osaka city, then, we have 8,529 (12,297) and in Greater Osaka 9,390 (13,290); in Sakai 362 (510) and in Kishiwada 202 (208). This gives nearly sixty Christians for every ten thousand of the population in Greater Osaka with higher figures for the other two cities; but this figure comes down to under forty for the whole prefecture where the total Christian population is 10,201 (14,429). We shall probably be near the mark if we say that Greater Osaka has approximately one Christian for every two hundred of the population, while the prefecture has one for every three hundred.

Christian Centers

THERE is a total of sixty-seven churches and preaching-places in Greater Osaka which gives, approximately, one for every ten thousand of the population. In addition there are mission schools, Sunday schools, etc. which have not been included in the investigation. The churches are fairly evenly distributed within the city. It is true that there are large unoccupied spaces, particularly in the west of the city; but it must be remembered that until recent years that part of the city itself consisted of large empty spaces. As these are built up the Christian church will, no

doubt, enter into occupation, and in fact the process has already begun. The same is true of the suburbs (some of which have still no centers of Christian work) for it is not sufficient to attempt to work them from the city churches. The cities of Sakai and Kishiwada are comparatively well occupied but, as regards the rest of the prefecture, there are several places with several thousands of population each without any church or preaching place.

In respect of the whole question of church distribution we are experiencing a period of transition. The population is shifting and the "salaried men," who with their families account for many of the members, tend to live out of the city while retaining their membership in city churches. Sooner or later they must either hive off and form new congregations or else bring the churches out of the city. The latter would be a bad thing for the evangelization of the city, though it is, apparently, unhappily true that many of the churches are not winning converts from their immediate neighbourhood.

Distribution of Workers

THE total of 171 Japanese workers for the prefecture is fairly evenly divided between ordained men, unordained men and women workers. It gives approximately one worker for every ten thousand of the population in the three cities but this drops to one in every hundred thousand for the rest of the prefecture. It is but one more illustration of the tendency to concentrate upon the cities and to neglect the country even though the latter be accessible. The returns made show no Japanese woman worker resident in any place outside the three cities (taking Osaka as including its suburbs). Even allowing for the probability that some may travel out from the cities to work in the towns and villages the situation is far from being satisfactory.

The number of missionary workers in the prefecture in 1923 (exclusive of language students) was sixty-nine, of

whom thirty were giving most of their time to educational work. Of the sixty-nine no fewer than twenty live outside the prefecture; an equal number live in the suburbs of Osaka, twenty-eight in the city and only one in the rest of the prefecture. The facilities for the education of children and the difficulties of finding suitable house accommodations in the city at economical rents have combined to move many in the direction of Kobe. This in itself would not be very serious for some are now nearer their work, in point of time, than they were when living in Osaka; but taken with the fact that only one missionary lives outside of Greater Osaka it shows that there is still room for missionary occupation. There are seven or eight places with a population of ten thousand and upwards where a missionary could still enter into sole possession. The whole missionary staff allows of only one to every forty thousand of the population and only one evangelistic missionary to every seventy thousand. There is little danger at present of reaching the point of saturation.

To sum up the facts of distribution of the Christian forces: The rural districts and some of the towns are badly neglected while the cities and most of the towns are fairly well occupied. There is little serious overlapping; the proximity of churches in the city may be unfortunate but is less so when it is remembered that most of the members reside at a distance from their respective churches. The development that should be aimed at for the future and for which all might well co-operate is twofold, namely, (1) the occupation of the rural districts and smaller towns and (2) the occupation of the newly developed districts in the city of Osaka and its suburbs.

Progress

THE Rev. W. H. Erskine prepared a most useful map of Greater Osaka in the year 1917 which showed a total resident church membership of seven thousand. In the interval of seven years this total has increased by about one third; in other words, it has just about kept pace with the increase in population. But

this is a rate of increase with which we cannot rest satisfied for it hardly spells progress at all. No doubt the difficulties are great in a city like Osaka which is frankly materialistic in its outlook. The huge crowds that throng the temples and shrines at the big festivals do not really prove the contrary. On the other hand it is a progressive city and there is every liberty for proclaiming the message. Further, it attracts thousands of young men and women who are cut off from their homes and who should thus provide a needy and a fruitful field. Great though the difficulties may be, most will acknowledge that the rate of progress should be greater; for the resources at the command of the Christian Church are good, at least in the large centres of population. In Osaka itself, for example, no one is far from some church or preaching-place and we are driven to ask whether the Church is making sufficient appeal.

There are few, if any, churches that are not doing some evangelistic work; usually it takes the form of occasional well advertised preaching meetings with special speakers, to supplement the evangelistic address given on Sunday evenings by the pastor or catechist. The time-honoured method of persistent, regular preaching-meetings designed to attract passers-by is less in evidence; and one does not often hear street-preaching, with the notable exception of that of the Salvation Army and the Free Methodists. It should be recorded, however, that last year a number of pastors united to conduct open-air meetings in Tennoji Public Park which showed very encouraging results. Some frankly maintain that these methods have had their day; but what is taking their place? No doubt the bringing in of inquirers through special preachings and their careful instruction in classes is a quieter, but none the less effective, form of evangelism; yet it might be expected to yield larger results. In any case, there seems to be room for at least one central preaching-place either on Dotombori, the theatre street, or Shinsaibashi-suji, the popular shopping street. It should be open with the same persistent regularity as the theatres and the shops and should take advantage of the busy hours. Prob-

ably nothing less than inter-denominational co-operation would be sufficient for the successful conducting of such a mission hall; but it might be expected to repay abundantly all the work that was put into it.

A Needed Reform

A MAJORITY of the churches are self-supporting and it is well known that the maintenance of self-support often absorbs energy that would otherwise be applied to evangelism. It is not always remembered that successful evangelistic work brings a reflex blessing upon self-support and makes the latter problem easy. Again, the residence of members at a distance from their churches involves the pastors in an expenditure of time and strength for pastoral visitation that would otherwise be available for work amongst non-Christians. The only cure for these ills would seem to be the transference of church members to a church in their own locality, thus making church attendance easier and less expensive, conserving the strength of pastor and people, and concentrating it upon the immediate neighbourhood of the church. Such a reform calls for a larger measure of cooperation than has hitherto been practised.

Conclusion

THOUGH an effort has been made to include all denominations in the inquiry it is possible that one or two have been omitted inadvertently and to any such an apology is hereby tendered. In a short article generalizations cannot be avoided and many will be entitled to claim that there are exceptions to the conditions described. This is thankfully admitted. An investigation such as this reveals the strength of the Christian cause; but none the less it reveals the need for a more effective application of that strength to the evangelization of this great prefecture.

Lastly, thanks are due to all who have so kindly co-operated in the investigation. The work has brought its compensations and not least amongst these was the pleasure of meeting many fellow-workers in the Kingdom. Roman and Greek priests courteously supplied all the information sought and, in doing so, made a considerable contribution to the totals of Christians and workers.

STATISTICAL TABLE FOR OSAKA PREFECTURE.

District	Population	Resident Christians		Non-Resident Christians		Total Christians		Ordained Japanese		Un-ordained Japanese Men		Japanese Women Workers		Total Japanese Workers		Missionary Workers		Centres for Evan. work.		Resident Christians per 10,000 of pop.		Japanese Workers per 10,000 of pop.		Missionary workers per 10,000		Centres of work per 10,000 of pop.	
		Osaka City	Suburbs.	Osaka City	Suburbs.	Osaka City	Suburbs.	Osaka City	Suburbs.	Osaka City	Suburbs.	Osaka City	Suburbs.	Osaka City	Suburbs.	Osaka City	Suburbs.	Osaka City	Suburbs.	Osaka City	Suburbs.	Osaka City	Suburbs.	Osaka City	Suburbs.	Osaka City	Suburbs.
Osaka City	...	1,341,000	8,520	3,777	123	12,297	993	47	42	45	134	58	64	1.0	.5	67	57	4	.3	64	1.0	1.0	.5	4	.3	4	.3
" Suburbs.		300,000	870	123		993		5	6	4	15	9	29			15				29							
Greater Osaka	...	1,641,000	9,390	3,900		13,290		52	48	49	149	67	57	.9		67		4		57		1.6		4		4	
Sakai City	...	43,700	362	148		510		5	2	2	9	7	83	2.0		7		1.6		83		2.0		1.6		1.6	
Kishiwada City.		30,642	202	6		208		2	1	1	4	3	66	1.3		3		1.0		66		1.3		1.0		1.0	
Rest of Prefecture		1,073,158	256	165		421		2	7		9	15	2	.08		15		.14		2		.08		.14		.14	
Totals		2,788,500	10,210	4,219		14,429		61	58	52	171	69	92	.37		69		.33		92		.37		.25		.33	

CHAPTER V.

KYOTO PREFECTURE INCLUDING KYOTO CITY.

W. L. CURTIS.

I.—GENERAL CONDITIONS.

Geography and Population KYOTO Fu is one of the three large urban prefectures of Japan. It includes within its boundaries the districts of Yamashiro and Tango, and the greater part of Tamba, with a total area of about 1,725 square miles. Except for the large plain in central Yamashiro in which the city of Kyoto is situated, it is an exceedingly mountainous region, hence much of the rural portion is difficult of access.

In September, 1923, the population of the prefecture was 1,361,900. One half of this population is found in Kyoto City which according to the latest census (December, 1923) contained 690,300 inhabitants. There are no other cities in the prefecture, but there are sixteen towns of over 5,000 population, and two hundred and thirty-five small towns and villages with a population ranging from 1,000 to 5,000, and eighteen hamlets of less than 1,000.

History THE City of Kyoto was founded in 749 A.D., and for more than a thousand years was the capital of Japan—the dwelling-place of the Emperor. As the old Hebrew poets called the capital of their country "Salem," so the poets of Japan gave to Kyoto an appellation of similar significance—"Heian no miyako"—City of Peace. As in the case of Jerusalem, however,

history shows that her past was anything but peaceful. Earthquakes, fires and floods were of frequent occurrence and wrought great havoc. Greater still was the devastation caused by the many civil wars, when opposing factions fought in her streets and her rivers ran with blood.

Present Prosperity FOLLOWING the Restoration, in 1868, when the Imperial Court was transferred to Tokyo, there came to Kyoto a period of tranquillity that was almost stagnation. There was a dwindling of population and a business depression from which it took years to recover. For the past two decades, however, Kyoto has made steady progress in population, in industrial activity, and in the adoption of modern city improvements. Tokyo, Osaka and Kobe have each in turn passed her in the race for commercial and numerical supremacy, and other cities may do this, yet Kyoto will always remain an important center of religion, art, culture and learning. The natural beauty of her situation, the more than two thousand temples and shrines in and around the city, the many places of historical interest, the century-old factories and shops, as well as the modern mills and great department stores with their wonderful display of art handicraft, and the products of the loom and of the potter's wheel—all these things make Kyoto a place of fascinating interest to foreign tourist and to Japanese patriot alike.

Buddhism THE predominant influence in the religious life of Kyoto is Buddhism. Throughout its long history Kyoto has been the very center and stronghold of the Buddhist faith. Here are the head temples of the leading Buddhist sects of Japan. There are eleven of these sects in the city with well on toward a thousand temples. The Shinto cult is also represented in Kyoto by eleven sects though in temples and priests they are outnumbered by the Buddhists ten to one. Confucian philosophy exerts more or less influence among the conservative classes, especially among the older educators

and officials. These religions are not thought of as mutually exclusive. One may believe in them all. In fact, the great majority of the citizens of Kyoto are officially registered as both Buddhists and Shintoists.

Introduction of Christianity It is not strange that in this conservative stronghold of Buddhism the first attempts to introduce Christianity met with great opposition. They also met with great success. Xavier, the first Christian missionary to enter Kyoto (January, 1551), was foiled in his personal attempt to win converts and left, after spending but eleven days in the city, saying, "We did not find any disposition among the people to listen to the proclamation of the Gospel." Nevertheless within a few years from that time Kyoto had become an important center of Christian activity, and fifty years later there were more baptized Christians there than there are to-day after the first fifty years of the reintroduction of Christianity into the city.

The story of the great official persecution and cruel extirpation of those early believers is a sad one. One of the many instances of martyrdom in Kyoto was the burning at the stake of fifty-two men, women and children, in front of the Daibutsu Temple, on October 7, 1619.

The knowledge that Kyoto Christians once suffered death rather than renounce their faith, is a constant challenge to the faith and zeal of Kyoto Christians to-day.

Beginning of Modern Missions MODERN missions have also had their martyrs. It was in a Kyoto prison that the last of the victims of official persecution "fell asleep" November 25, 1872. This was Einosuke Ichikawa who was working with the Reverend O. H. Gulick, of the American Board Mission, in Kobe. Mr. Ichikawa was arrested for having one of the Gospels in his possession.

It was in this same year that an attempt was made by Mr. Gulick to gain an entrance for the preaching of Christianity in the city that had been closed against it for

two hundred and fifty years. In the spring of 1872 special permission was given foreigners to visit Kyoto during the hundred days that an industrial exhibition was open there. Taking advantage of this opportunity Mr. and Mrs. Gulick rented a house on the curious narrow street by the river-side, called Ponto Cho—a possible link with the past, as a relic of sixteenth century Christianity, for there are those who believe that this street was named after Pontius Pilate. Mr. Gulick made a contract to teach English with the hope of prolonging his stay, but because he struck out a clause prohibiting the mention of Christianity, the contract was annulled by the authorities and the Gulicks had to leave. A police-officer who had helped them hire the house was imprisoned for one hundred and forty days on the charge of sharing in an effort to introduce Christianity into the city.

This attempt was not entirely in vain, for during the weeks that the Gulicks were in Kyoto they made friends with a neighbor, Kakuma Yamamoto, a counselor of the Kyoto Government, and loaned him a New Testament and Martin's *Evidences of Christianity*, in Chinese. Mr. Yamamoto became deeply interested in Christianity, and it was his influence with the authorities that made possible the granting of Neesima's request to open a Christian school in Kyoto in the fall of 1875.

This opening of the Doshisha was really the beginning of Protestant evangelistic work in Kyoto. President Neesima, the missionary teachers, and even the students as fast as they became Christians, engaged actively in preaching the gospel, and converts were multiplied in spite of the storm of opposition that arose when it was known that a Christian school had been opened in the city.

In the year following the opening of the Doshisha, three small Churches were organized in missionary homes. One of these became the Doshisha Church, the other two uniting later to form the Heian Kumiai Church. The American Episcopal missionaries followed the Congrega-

tionalists in beginning work in Kyoto. They organized their first church in 1889; the Presbyterians in 1894, and the Baptists and Methodists in 1897 and 1898. There are now fifteen Protestant organizations, including the Salvation Army, Y.M.C.A. and Y.W.C.A., that are carrying on evangelistic work in the city. There is also a Roman Catholic Church and a strong Greek or Orthodox Russian Church.

II.—DISTRIBUTION OF FORCES.

Kyoto City : ATTENTION has been called to the fact that
Missions there are eleven Buddhist and eleven Shinto sects in Kyoto. The Church statistics given above show that there are also eleven Protestant denominations in the city, *viz.* Baptist, Congregational, Episcopal, Evangelical Protestant (German), Holiness, Lutheran, Methodist, Nazarene, Presbyterian, Salvation Army, and United Brethren. In addition to these there are a few undenominational societies that are engaged in evangelistic work—the Y.M.C.A., the Y.W.C.A., the Japan Evangelistic Band, and several independent agencies.

The Y.M.C.A. has a fine City Association centrally situated on Sanjo, with a large membership. It has branches in the Imperial University, the Doshisha University, the Third Higher School and the City Commercial School. The Y.W.C.A. has a branch in the Doshisha Girls' School, and clubs or classes for students of the Government Girls' Schools, for the nurses of the Prefectural Hospital, for girls employed in the Post and Telegraph Office and the Telephone Exchange, and for the shop girls in one of the large department stores. There are also special classes and meetings for young married women. In all these various departments a combination of social, educational and evangelistic work is carried on.

The Japan Evangelistic Band is represented in Kyoto by two English women who are conducting Bible classes and

carrying on both social and evangelistic work for women and children.

Independent Work **THERE** are five centers of independent evangelistic work unconnected with any church or mission. Two of these are preaching-places that have developed from private Sunday school work and are carried on by Kumiai workers. The others are the outgrowth of a unique piece of evangelistic work due to the faith and zeal of an earnest Christian physician. An evangelist is employed for work in his hospital and in a Training School for Nurses which he maintains, and also in his home neighbourhood at Shimogamo, in the northeastern part of the city. Here under the very shadow of a famous Shinto Shrine are sixteen dwellings owned by the physician which form a little Christian village, for all of the inhabitants are baptized believers, and are working for the evangelization of the neighbourhood. Two farmers in this little community are active layworkers who often assist the evangelist in holding meetings. The physician and all the members of his family are also earnest workers. There is no attempt to establish a Church in connection with this work. Converts are baptized, but are free to join the church of their choice.

Churches and Preaching-Places **THERE** is room enough in Kyoto for all of these denominations and independent organizations, and certainly work enough for all and more. A study of the situation, however, will show that the churches and preaching-places are not evenly distributed. There is a concentration in certain districts that really amounts to an overlapping of fields, which while not serious now may in time check the growth of some of the churches and hinder their attaining self-support.

The worst feature of this concentration of evangelistic effort is not, however, the restriction of certain fields, nor

the overlapping in others, but rather the neglect of large sections of the city where no Christian work is carried on at the present time.

Kyoto is divided into two large *Ku* (Districts) which are nearly equal in area and in population. Kamigyo Ku, the upper district, includes all of the city lying north of Sanjo, and contains 347,500 inhabitants. Shimogyo Ku, the lower district, has a population of 342,800. In the upper half of the city there are *thirty* churches and preaching-places, while in the lower half there are only seven.

Missionaries THE great disparity in the distribution of churches between the upper and lower districts of Kyoto is seen also in the location of the foreign workers. In 1923 there were sixty-two Protestant missionaries in the city and all but six were living in Kamigyo Ku. (With a few changes in the personnel the total number remains the same at the time of making this survey, March, 1924, but there are now only *five* in Shimogyo Ku.)

Evangelistic work is carried on in many missionary homes, and all of them are centers of Christian influence. Four-fifths of the residences of missionaries in Kyoto are found in the upper district. In the lower half of the city there are but four, and three of these are the homes of single women.

Work LAST year the Kyoto missionary community consisted of twenty men, seventeen wives, and twenty-five single women. Of the twenty men, six were giving their whole time to evangelistic work, six were in educational work, five were doing both teaching and preaching, and three were in official positions (secretaries or treasurers) giving a part of their time to evangelistic work. Of the twenty-five single women, seven were in evangelistic work, eleven were teaching, and five were engaged in both educational and evangelistic work. Two

held business-office positions. Of the married women, one was pastor in active evangelistic work, and five were superintendents of kindergartens, or were teaching in schools.

Prefecture, Outside City This section reports on the fourteen churches and preaching places that have been opened in the prefecture outside of the city. Three of these churches are in Fushimi, a town of about 30,000 inhabitants, just south of Kyoto, soon to be annexed to the city. Two more are in Shin-Maizuru, an important Naval Base on the Japan Sea. The other nine churches are situated in nine of the larger towns in the more populous regions of the prefecture.

The oldest of these churches are the two Independent Kumiai Churches in Tamba Province, at Kameoka (1884) and at Ayabe (1893) and two aided churches in Tango, one at Amino (1891) and one at Miyazu (1896). These were the first fruits of rural evangelistic work in this region. Tamba especially was an important evangelistic touring field for the teachers and students of the Doshisha in the early days of the Kyoto work.

Although the distribution of the churches in the prefecture is fairly satisfactory, the number of towns occupied (11) seems lamentably small when we remember that evangelistic work was begun in Kyoto Prefecture nearly fifty years ago, and there are still five towns with a population of more than five thousand each, and two hundred and thirty-five villages of more than one thousand each in which there is no organized Christian work.

There are, of course, a few other centers of Christian influence besides the eleven towns in which churches have been organized. Little groups of believers may be found in mountain villages difficult of access. The members of these groups in some cases at least have fellowship with each other in occasional meetings conducted by themselves or, rarely, by visiting missionaries or evangelists. Re-

gular touring is so infrequent in these days, however, that it sometimes happens an isolated group of Christians or inquirers entirely disappears through losses by death, by lapsing, or by removals to other places.

Needs of Rural Districts THERE is great need, as has just been indicated, for more touring on the part of missionaries both foreign and Japanese.

Men are needed who can give their whole time to opening up new fields and to cultivating those where work has been done in the past. There are some long neglected fields of fallow ground in Kyoto Prefecture that need breaking up, and there are still many large fields of absolutely new ground that cannot be entered until there are more workers. Some of these waiting opportunities are in the few large towns or the many smaller ones on the plains that are still without Christian services of any kind; some are in farming communities in secluded valleys among the mountains; some are in the fishing hamlets along the sea-coast, and others are where perhaps the need is greatest in the Eta, or outcast, villages in the vicinity of Kyoto.

While open opposition to Christian preaching is now rare, it is not always easy for the Japanese evangelist to begin work in some of the conservative, custom ridden, temple-controlled villages of this region. Curiosity on the part of the people to see and hear the foreigner, however, will often open the way for the missionary to secure a first hearing for the gospel. Hence it is to be regretted that practically all of the Kyoto missionaries are tied down to city work, or to the occasional visiting of outlying towns where work has already been begun.

That there is also need for a larger number of Japanese workers in the rural field is very evident since one third of the churches outside of the city are without resident pastors.

**The City's
Needs**

OUR survey has shown that there is some overlapping of church fields in the northern half of Kyoto. For economy in the use of available forces, and for greater efficiency in the effort to evangelize the whole city, there should be, if possible, a rearrangement of locations. Some steps in this direction are now contemplated. The Imadegawa Kumiai Church, for example, is planning to move farther north. Yet in spite of the seeming congestion of churches in Kamigyo Ku there are still some unoccupied portions, notably in the north-western section of the Nishijin factory district, both north and south of the popular Kitano Shrine, and also east of the river between Nijo and Sanjo.

In Shimogyo Ku, the lower half of the city, there are three great unoccupied districts that should be entered as soon as possible. The largest of these is the whole south-western quarter of the city lying between Sanjo and Shichijo and west of Karasumaru Dori. Another lies east of the river between Sanjo and Gojo. This is perhaps one of the most difficult evangelistic fields for it surrounds the licensed prostitute quarters and also includes a large Eta community. A third great section where no Christian work is done lies south of the railroad.

Eta

THE Eta class is numerous in Kyoto and presents one of the greatest of the neglected fields and one of the greatest opportunities for Christian service. For the greater part these people live in communities by themselves within the city, and in their own villages outside. There are six large communities of them in Kyoto with an aggregate population some 30,000. There are probably as many more in villages throughout the prefecture. In the largest of the Eta districts in the city there are some well-to-do people occupying large and comfortable houses. The great majority of these people, however, are living in extreme poverty, in crowded, unsanitary, slum-like quarters. Although the social, busi-

ness and political disabilities under which these former outcasts suffered have been officially removed, they are still subjected to social discrimination and sometimes to personal insult. They have recently awakened to a new consciousness of their rights as men and citizens, and are demanding that these rights shall not be withheld and that all unjust discrimination against them shall cease. To some extent at least, they are turning away from the Hongwanji or Shin sect of Buddhism to which they have belonged with the feeling that they have been exploited rather than helped by their spiritual leaders.

Japanese Christian leaders in Kyoto are unanimous in saying that the time has come when the Christian Church should do more to help these people. It is in many ways a difficult work to undertake, but Christian love and sympathy, fair treatment and true brotherly kindness, will surely win their confidence at last. Community welfare work through social settlement centers in these districts might be the best means of approach, if there were the workers and the funds for carrying it on, but Sunday schools, night classes, and especially kindergartens should open the way for regular evangelistic work among them.

An Evangelistic Opportunity

THERE is a unique opportunity for a union evangelistic work on Kyogoku, or Theater Street as foreigners call it. This short, narrow street in which no vehicles are allowed, extends from Shijo to Sanjo and is the great show place of Kyoto. Great crowds are daily attracted to its moving-picture halls, theaters, foreign and Japanese restaurants, and retail shops of all kinds. According to police estimates an average of least 30,000 people enter Theater Street every day in the year. The daily average each April is about 50,000. At the time of making the survey for the Inter-Church Movement the Committee on Union Evangelistic Work in Kyoto put in a request for a large sum of money to buy, rent or build, equip and endow a building on Thea-

ter Street to be a great social and religious center for union Christian work in this city. It was planned to have a trained permanent evangelist in charge, with a good corps of assistants who, with the help of volunteer workers coming from the different city churches in turn, would carry on a continuous evangelistic campaign. There is no doubt that such seed-sowing would result in rich harvests. Not only the city churches but all of those in the prefecture and many throughout the land would feel the influence of such a work well sustained. With good moving pictures, good speaking, good music, good literature, and good will in evidence, such a place would surely attract hundreds of the visitors to Kyoto that come from all parts of Japan, as well as hosts of students and other young men of the city who now daily and nightly throng the Kyogoku resorts.

**Christian
Schools**

A SURVEY of evangelistic work in Kyoto would be incomplete without mention of the great field for such work in the schools with which so many of the Kyoto missionaries are connected.

In addition to the evangelistic purpose underlying all Christian educational work, there is in the Doshisha with its more than 4,000 students including the Girls' School, and in the large Heian Jo Gakko, of the American Episcopal Mission, a very direct evangelistic work showing most encouraging results. Especially was this true in the Doshisha in 1923. Following special meetings conducted by the Reverend Paul Kanamori 226 students were baptized and received into the Doshisha Church at one time, in addition to those that united with other churches in the city. But the evangelistic work in the school was not limited to one occasion or to special efforts for revival meetings. The work went on quietly throughout

the year. The preaching in the college church, the daily chapel exercises, evening prayers in the dormitories, Bible study classes, and the personal work of church pastor, college chaplain, and one of the foreign members of the faculty who gives his main time and strength to evangelistic work among the students—all of these things were effective agencies in this work, and as a result there was not a communion season that passed without additions to the church on confession of faith from among the student body. "Through religious instruction in the Higher Commercial Department of the Doshisha, Christianity has received a thoughtful hearing (to say the least) from scores of mature young men, many of them already engaged in business in the city, who had previously been entirely ignorant of, or indifferent to, religion" is the testimony of an instructor. These Christian schools are certainly an evangelistic force in the city. Many of their professors are preaching as well as teaching, and many of their students are in active Christian work in the city churches, preaching-places and Sunday schools.

A natural source of anxiety and discouragement in recent years has been the decrease in attendance at the theological schools, and hence the lack of trained workers in the evangelistic field. The constantly increasing number of Christian students who are taking up active work in church and Sunday school is a source of great encouragement. It gives rise to the hope that many of these young men and young women will find such joy in Christian service that they will be led to choose it for a life work, and seek to prepare themselves for it by means of a thorough theological training. With an adequate supply of trained workers secured, the outlook for successful evangelistic work in both city and country will be most promising.

**CHURCH STATISTICS FOR KYOTO PREFECTURE
INCLUDING KYOTO CITY.**

Name	Date	Churches			Membership			Japanese Staff			
		Independent	Aided	Preaching Places	Resident	Non-resident	Total	Ordained	Unordained	Women	Total
Kumiai	1876	5	2		1655	1396	3051	6	2	2	10
Sei Ko Kwai... ..	1889	1	3		538	420	958	5		1	6
Nihon Kirisuto Kyokwai	1894	2	4		369	640	1009	4	1		5
Baptist	1897	1			45	29	74	1			1
Methodist	1898	1	2	1	228	212	440	2	2	4	8
Evangelical Prot- estant	1900		1	1	105	99	204	2		1	3
United Brethren...	1904	1	1	1	170	168	338	1	2	1	4
Salvation Army ...	1907		1		290	50	340	1		1	2
Nazarene... ..	1914		3		108	12	120	2	2		4
Holiness	1917		1		21		21	1		1	2
Lutheran	1922		1		29	3	32	1			1
Japan Evangelistic Band	1922			1						2	2
Independent... ..				5				1	2		3
Totals for Kyoto City		11	19	9	3558	3029	6587	27	11	13	51
Totals for Eleven Towns in Pre- fecture outside City		2	8	4	638	229	867	4	4	2	10
Totals for Entire Prefecture In- cluding Kyoto City		13	27	13	4196	3258	7454	31	15	15	61

CHAPTER VI.

HYOGO PREFECTURE INCLUDING KOBE CITY.

R. A. THOMSON.

Progress of Christianity THE editor of THE CHRISTIAN MOVEMENT has asked me to undertake the work of preparing a survey of evangelistic work at present carried on by the various mission bodies in this prefecture. For nearly forty years I have given a great deal of my time and energy to building up the Kingdom of God in the hearts and lives of the Japanese people and as I look back over these years I am filled with amazement at the ever increasing hold that Christianity has made, gripping the heart and life of this wonderful people. Some years before he died Marquis Okuma, who was not a Christian, said that he believed that the life and teachings of Jesus had influenced over five millions of the Japanese people. Even forty years ago the Bible Societies were circulating the Scriptures at the rate of a hundred thousand copies per annum and that circulation has been trebled during these later years. That work alone has had an influence on the people which is difficult to measure and I rejoiced when it was decided to put a New Testament into the hands of every student in Japan. I believe that this has been very largely accomplished.

Before beginning to speak on the survey I desire to apologize for the meagreness of the details which I have

been able to collect. It is a very difficult matter to secure the data required for such a survey. My grateful thanks are due to those who responded so quickly and who did what they could to render the survey accurate.

Kobe KOBE, the third city of importance in the Empire, with a population of well over 775,000 has a very strong representation of Christian missions and many vigorous churches. These churches are well scattered and all are doing a notable work. For such a large city I think that Kobe is not over churchied, but I would discourage the coming in of other mission bodies. These churches themselves should become the mothers of other churches, and as time goes on they will naturally fill in where there are wide gaps at present. I do not think that there is any undue concentration of churches in Kobe, although this question might have been carefully considered years ago. It is too late now to consider it, especially in view of the very great cost of land.

Rural Situation COMPARING the extent and development of Christian work in the cities with the very meagre and miserable efforts made by the great Christian bodies at work in this prefecture, the situation is simply deplorable. A great deal has been written and said regarding the importance of extending and developing rural evangelization. The matter is left at that, however, and as far as we can see little or no effort is being made to reach the vast rural districts which are still left untouched with the Gospel message. After studying the map of Hyogo Prefecture, we come to the conclusion that country evangelization is not popular. The Japanese churches in the few places where they are organized outside of the large cities are not able financially or otherwise to do anything in rural evangelism, in fact they have a hard job to meet their own financial needs for the upkeep of their own church work and life.

They cannot be expected to do very much more than they are doing. The mission body as a whole should devise ways and means of reaching these great untouched thousands with the Living Word and it can only be done by the personal touch and influence of individuals upon the great mass of people in this prefecture of over two millions of souls. Looking at the figures given in the summary table below we come to the conclusion that the Christianization of the people in this prefecture has hardly begun and the work has yet to be taken in hand in real earnest.

Here is a task for the newly organized National Christian Council of Japan to undertake for the whole Empire and the reason and motive for the existence of this Council will be measured by the success or failure to organize and put in action a movement that will revolutionize Christian efforts and hasten the day when the whole country will be aroused to the necessity of bringing the entire nation within the hearing of the Gospel.

Kumiai Church

THE American Board Mission whose work especially in Hyogo Prefecture has been merged with that of the Kumiai body, was the first mission to open work in this province over fifty years ago. The First Congregational Church of Kobe has just celebrated its fiftieth anniversary. The early missionaries of this body, Drs. Greene, Davis, and others made their homes in this city and it was here they studied the language and inaugurated the great work which they accomplished. The Kumiai Church reported a membership of 2,253 for the entire prefecture at the close of 1923. Of this number 1,232 had their membership in the Shimo-Yamagata Church in the city of Kobe.

S. P. G.

THE next mission to open work in Hyogo Prefecture was the Society for the Propagation of the Gospel. Bishop Foss was formerly the

head of this mission. He lived in Kobe for over forty years and was an untiring evangelist in the best sense of the word, zealous, broadminded and courteous in every way. This mission reported 814 communicants in Hyogo Prefecture at the close of last year.

C. M. S. FOLLOWING close upon the preceding mission comes the work of the Church Missionary Society, which carries on some work in this prefecture, although the major portion of its activities center in Osaka Prefecture. This organization reports a membership of 385. All of its work is carried on outside of Kobe City.

Baptist Church THE American Baptist Foreign Mission Society comes next in order. This organization began work in Kobe in 1882. The first missionary was Dr. H. H. Rhee. This body has evangelistic centers in seven places in the prefecture. The total membership at the close of 1923 was 707. Two hundred and twenty-eight of these were connected with churches within the city of Kobe.

Southern Methodist Mission THE Southern Methodist Mission began work in Kobe under the charge of the late Bishop Lambuth and his father who came over from China in the early eighties of the last century, shortly after the Baptist Mission had opened in Kobe. This organization reports work in eighteen centers in the prefecture—eight in Kobe and ten outside. The total registered membership reported is 1,656. Of these 729 are non-resident. The total resident membership in the city of Kobe is 730.

Evangelistic Band THE Japan Evangelistic Band is carrying on a strictly rural evangelistic work with Kaibara as a center. A school is established here for the training of evangelists and pastors.

In addition to work at Kaibara they have centers at Saiji, Kuroi, Wada, Nishiwaki and Yashiro. All of the students in the school engage in evangelistic work as a part of their training.

Southern Presbyterian THE Southern Presbyterian Mission has an excellent Seminary in Kobe and with the aid of the teachers has developed a number of independent churches. This body reports a membership of 1,263 for the entire prefecture.

Free Methodist THE mission of the Free Methodist Church has a considerable number of churches and preaching places scattered throughout the prefecture, but the center of their work seems to be in Osaka. They report a membership of 343 for Hyogo Prefecture, grouped in eight different centers.

Summary FOLLOWING is a summary of the main statistics of the Protestant work in Hyogo Prefecture.

Name of organization.	Number of churches and preaching places.	Number of baptized communicants.
Kumiai Church	10	2,253
Anglican (S.P.G.)	7	814
Anglican (C.M.S.)	5	335
Baptist Church	7	707
Southern Methodist	18	1,656
Japan Evangelistic Band ..	6	44
Southern Presbyterian ..	12	1,263
Free Methodist	8	343
Totals	73	7,415

The above statistics furnish a general idea of the numerical status of Protestant Christianity in this prefecture. It has been very difficult to secure the necessary

data upon which to compile a complete and satisfactory survey of the entire field. For example, it has not been possible to secure accurate figures as to resident missionary workers or even a complete table of Japanese workers.

CHAPTER VII.

KYUSHU INCLUDING LOGCHOO ISLANDS.

G. W. BOULDIN.

**General
Conditions**

KYUSHU is the southwesternmost of the larger islands of Japan proper. It lies in the same latitude as Alabama and Palestine. With adjacent smaller islands in the same group it has an area of just over 16,000 square miles, that is, about one tenth of the land surface of Japan proper. But it has a population of 9,430,000 souls, about one sixth of Japan's total population. Thus it will be seen that there are almost 600 persons to every square mile of land, whether mountain or valley, in this unit, which means a density of population almost twice that of the country as a whole.

In spite of the density of the population there are no great cities in Kyushu. There are only five with as many as 100,000 people: Nagasaki, 177,000; Kumamoto, 125,000; Fukuoka, 103,000; Kagoshima, 103,000; Yawata, 100,000. Barely one tenth of the population is in cities of 30,000 and up, and scarcely one person out of twelve lives in a place where a missionary resides.

Yet this section of the Empire is taking its place fully in proportion to its total population, regardless of its small area and of the fact that it has no large cities. It would be misleading to emphasize the lack of cities. For a glance at the map shows the district known as "North Kyushu" to be almost one continuous city. In fact there are seven cities (*shi*) in Fukuoka Prefecture the largest number doubtless of any prefecture in Japan. And these are already mostly linked together with electric car lines.

There are various forces operating to make Kyushu a leading industrial and commercial center. First is the coal

supply, the three prefectures of Fukuoka, Saga and Nagasaki furnishing by far the major part of Japan's total supply of coal. Then Kyushu has the nearest harbors to the mainland of Korea and China. Since Japan is obliged to get most of her iron and other metals from the mainland of Asia it is inevitable that Kyushu, and naturally North Kyushu, should be the point at which the raw material is landed, as well as the point from which manufactured articles are shipped to the mainland, Japan's great potential market. Again, Kyushu has her share of the water-power of the Empire which is rapidly being developed. Furthermore she has more than her share of manpower as indicated above.

The place of Kyushu in history is certainly not less than her place in the activities of the present time. Though Yamato claims to have been the landing place of the conquering Yamato race, Kyushu has from time immemorial been the landing place of peoples and influences from the mainland and from the South Seas. One has only to recall some of the events connected with the history of Kagoshima, of Nagasaki, and of Fukuoka, to go no further, to realize that Kyushu has been the receiving station for new forces. Carpenters in Kagoshima push the plane in dressing lumber while those in other parts of the country pull it. The presence of the Dutch traders for hundreds of years in Hirado and Nagasaki is well known. As I write I am sitting within fifty feet of a stone wall that was built 650 years ago to aid in repelling the Mongol invasion, the only invasion of Japan in historic times.

The government has established in Kyushu (Fukuoka) one of the five Imperial Universities, and one sixth of the total number of government colleges are in Kyushu (at Kumamoto, Kagoshima, Fukuoka and Saga). The present Prime Minister (Kiyoura) is a native of Kyushu, and it is generally known that the Navy has been virtually under the control of Kagoshima men since the beginning of the Meiji Era. Throughout the modern period Kyushu has furnished at least a proportionate part of statesmen, educators and Christian preachers. And though she has not at the present time her proportionate part of resident church

members, she probably has as many Christian sons and daughters on the Main Island as she has at home.

Christian Work It was in Kyushu that the Christianization of Japan began. The greatest successes of Francis Xavier and his fellow Jesuits were attained in Kagoshima, Nagasaki, Oita and other provinces of Kyushu. Verbeck and some others who came as the first Protestant missionaries in 1859 began their work at Nagasaki, though at about the same time another group began work at Kanagawa (Yokohama). It was at Nagasaki that the first convert was baptized by Protestant missionaries.

This survey does not undertake to report the facts about the Roman Catholic work in Kyushu. This is no doubt one of their strongholds in Japan. If the number of their adherents were given it would no doubt make the Protestant figures look small indeed. Though it was thought that persecution had blotted out the results of the work of the Jesuits, yet when freedom of religion was once more allowed in the Meiji Era large numbers of Catholic Christians made their faith known. This is especially true in Nagasaki Prefecture where whole communities claim the name Christian.

Some Statistics FROM the latest available statistics we can find only about 7,000 resident church members in the following bodies: Baptist, Congregational, Episcopal, Holiness, Lutheran, Independent, Methodist, Nazarene, Presbyterian, and Seventh-Day Adventist.

Of well established churches and preaching places the numbers are as follows:

Self-supporting churches	20
Aided churches	60
Preaching places	50
Total	130

There are a considerable number of other places where Sunday schools are held, or where permanent work is planned.

The total number of missionaries of the bodies mentioned (including wives) is 108. Of these only 32 are men. Of these 108, 50 live in the two cities of Fukuoka and

Nagasaki, 25 in each place. Forty-one live in the other prefectural capitals, as follows—Kumamoto 17, Kagoshima 8, Oita 7, Saga 6, Miyazaki 3. Of the remaining 17 all but two live in Fukuoka Prefecture and these two live in Oita Prefecture.

This means that there are more than 87,000 persons to each Protestant missionary, and above 295,000 to each male Protestant missionary. But the total number of organized groups of Japanese Christians is only slightly larger than the number of missions. And since a number of the groups are without native pastors, it is probable that the total number of full-time pastors and evangelists (native) does not exceed the number of missionaries. This seems abnormal, but is doubtless due in part to the fact that the training schools for preachers have in the main been far removed geographically from this field, and it has been hard to supply the need from the great cities of the Main Island.

Schools

THERE are of course a considerable number of professional women evangelists or "Bible Women," but these do not seem to be so numerous in Kyushu as in some other parts of the country. These too must be recruited from the schools in the large cities. There are at present three training schools for preachers in Kyushu, all of them comparatively young in years, but there is not I believe a single school for training women workers. There are some Christian teachers in kindergartens and other Christian schools who aid in the work of evangelization. But this review does not attempt to give the details of the educational work. Still, it should be recorded as a conviction that the Christian schools must play an increasingly great part in the evangelization of the country. Nagasaki has two Christian schools for boys and one for girls. Kumamoto has one Christian school for boys with a theological seminary, and a (native) Christian school for girls. Another school for girls under mission management is to be established in Kumamoto soon. Fukuoka has one school for boys and one for girls and there are two theological schools for men. Kokura has a Christian school for girls.

Christian Occupation It should be noted that where missionaries reside there are churches, and that the proportion of Christians to the total population is much greater in these places than elsewhere. For example, in all Kyushu there is less than one Christian to 100 people.

But it is a hopeful sign that there are churches and preaching places where there are no missionaries in many cases. For instance only about 12 centers are occupied by missionaries, while there are more than fifty places in which there are organized Christian bodies. The total population of the places where missionaries reside is barely eight per cent. of the total of the island, while the population of the places where there is regular preaching will go a little above ten per cent. This means that almost if not quite ninety per cent. of the people seldom if ever have Christianity brought to their attention except through the newspapers.

Kyushu has been blessed in being the headquarters from which newspaper Evangelism has been launched in Japan. And there is plenty of evidence that it is a most fruitful method of advertising Christianity. But it would be a great mistake to claim that this method alone is sufficient. There must be other agencies for following up and conserving the results of the work done through periodical literature.

Moji in the north of Kyushu was once the scene of a most bold and radical effort to reach a state of Christian union at one bound. About ten years ago a majority of the members of the several Protestant bodies in the city formed a union church and these majorities informed the civil authorities that the registration of the former churches was cancelled. But the minorities continued at the old stands and the outcome is that there is one more struggling organization added to those that existed before. In some cases, at least, the original organization is having difficulty in getting recognition from the civil authorities. The whole result seems to indicate that such a movement cannot hope to succeed unless it is general and not local.

Doors are Open KYUSHU has always had the reputation of being conservative. We cannot deny that this is still a correct designation.

But there are many doors open to the gospel. It is doubtful if the situation was ever more hopeful and promising. For instance, there seems no end to the number of schools that would welcome missionaries as teachers of English. Even the Koto Gakko (Government College) at Fukuoka this spring employed a Christian American teacher, finding him through the Y.M.C.A.

Weaknesses It appears to me that there are two or three great weaknesses on the part of Japanese churches that make decided progress difficult. One is the absence of evangelistic fervor and the lack of preachers with conspicuous evangelistic gifts. Another is what might be called the centrifugal forces among the Japanese people. That is, it is not easy for them to work together. This is demonstrated by the difficulty of getting those who are Christian at heart to join their strength to that of the church. The country seems to be full of young people who want to prepare for the ministry or Christian work of some sort; but if they must be in good standing in some church and be recommended by the church, this seems to deter them. But this is perhaps only another way of saying that leaders are very few who can lead and induce the people to follow.

Many ancient evils are deeply entrenched. I learn that in Fukuoka City the police spend about ¥30,000 a year to keep the girls in the licensed quarter from running away. But such things ought to be taken as a guarantee that Christianity will finally win the day. No other religion in Japan preaches emancipation of personality. With the rising tide of humanity among both men and women in Japan nothing short of Christianity will meet the social and individual needs of the people.

And finally if Christians in America and elsewhere would join with us and help to make plain to the Japanese people that only Christianity can solve the racial question, then humanly speaking it need not be long before Japan could be Christian.

CHAPTER VIII.

WEST JAPAN (MAIN ISLAND).

C. B. OLDS.

The survey includes the following prefectures, Okayama, Tottori, Shimane, Yamaguchi and Hiroshima.

Okayama Prefecture, Population 1,217,698.

Okayama City, Population 94,585.

Okayama Prefecture OKAYAMA Prefecture, dominated by the city of the same name, occupies an important place in the history of the Christian cause in Japan.

The first Christian contacts were made as early as 1875 through the work and influence of that pioneer Christian physician, Dr. Taylor, of the American Board. Okayama was opened as a missionary station by this Board in 1879, and the first church, the Okayama Church, which has since come to occupy a commanding position throughout all this region and has the largest membership of any church south of Kobe, was organized in 1880 with Mr. Kanamori as pastor.

From Okayama as a center, the zealous band of Christian workers, foreign and Japanese, pushed out in every direction through the province until there were organized in rapid succession churches in Takahashi, Kasaka, Amaki, Ochiai and many other places, until now there are 11 independent and 7 dependent churches in the

prefecture belonging to the Kumiai Body, manned by 15 pastors and evangelists, and 5 Bible Women.

From the earliest days more or less emphasis was put upon education, beginning with a Christian school for boys and another for girls, which flourished for a few years until their time of usefulness had evidently passed. Sunday school work has always been pressed, with the result that at the present time over 50 schools are being carried on in the prefecture by Kumiai Christians alone. From the early days, also, Christian social work has been a most important factor in the building up of the Christian church, Mr. Ishii, through his wonderful orphanage work, and Miss Adams through her Hanabatake settlement work, setting the pace for all subsequent work of the kind throughout the country.

With the coming of the other missions and churches during more recent years, the Christian work of the prefecture has been greatly strengthened. No work of vast extent has been planned by any of them, it being tacitly agreed that Okayama Prefecture is chiefly a Kumiai sphere of influence, which recognition has been greatly to the advantage to the cause of Christian comity. Consequently, for the most part, the work of the other denominations has been confined to the city of Okayama, where Methodists, Presbyterians, Episcopalians, Nazarenes, Church of God and Salvation Army, each group in a church of its own, work side by side in utmost harmony with each other and with the Kumiai churches, the pastors and workers in the several churches having for years come together every month for a meeting of fellowship and prayer.

There is no active opposition to the Christian propaganda anywhere in the prefecture, probably, which is quite different from what it was in the early days. Even the leader of the new mushroom-like Konkokyo sect is friendly and serves with Christians on the Board of Directors of the dispensary part of our Christian Hakuaikai.

The Ken and the City, as well as the central government and the Imperial Household, make their annual grants to the above institution on the strength of the remarkable social work that it is doing. The public halls, including the Ken Legislative Hall, are open to Christian public meetings.

The Christian cause suffers rather from the inertia of those connected with it and from the indifference of the public rather than from definite opposition. One sometimes wonders if the Christian program in this region has not gone stale to a considerable extent.

Travel is easy to most of the larger towns, but, being predominantly mountainous, very much of the territory of the prefecture is as yet but little opened up to the influences of commerce and religion. Also many towns, quite accessible, are still untouched by the gospel message, while of the 20 places where Christian preaching is being done at all, in very few has the surface been more than scratched, so far as numerical results are an index. In one village, Takaya, however, where a self-supporting work with a live pastor has been carried on for years, there obtains a degree of Christian culture and influence not unlike that prevailing in a similar village in America. In another town, Kurashiki, one of the largest towns of the prefecture, thanks to the influence of the quasi-Christian philanthropist, Mr. Okara, conditions of such a nature prevail as to merit its being called a model town. With its splendid primary school, its two large model spinning factories, its renowned agricultural experiment farms, its magnificently equipped and manned hospital and its growing Christian church enterprise with its spacious new plant and model equipment for its various activities—surely we have here a most remarkable harbinger of a new age.

As for the question of the distribution of the Christian forces working in the Ken, there is little to suggest in the

way of improvement. The prefecture is sadly undermanned, every part of it, though it is better off than any other ken of the district, except Hiroshima perhaps. Churches are as a rule located so as to best serve their constituencies rather than to minister to the needy and unevangelized proletariat.

Rural evangelism is generally neglected, on account of lack of workers, though there are notable exceptions, as in Takaya, and in other places where Sunday schools are doing excellent work.

There is little overlapping by denominations, there are perhaps no places now occupied by missions, where they could afford to withdraw without loss, though there are several towns where the Christians are playing a losing game. Generally the effort made seems to be in the direction of the strengthening existing activities rather than the opening of new work. And so we must wait for some new stirring in the tops of the mulberry trees. May it come !

Tottori Prefecture, Population 454,675.

Tottori Prefecture TOTTORI and Shimane are among the backward prefectures of the Empire. People have been slow to move, or to yield to outside influences, whether commercial, educational or religious. The average wealth of the people is meagre, though there is little actual destitution. Ideals are low and immorality is rampant. The old religions flourish, temples and shrines abounding. Effort is being made by Buddhists, and Shintoists also, to a certain extent, to undermine Christian teaching, either by opposing and ridiculing it or by trying to counteract its influence by aping its methods, by organizing Sunday schools, kindergartens and the like. Tenrikyo, Kurozumikyo, and Konkoku are gaining in strength. The people generally are quite indifferent to Christianity though in some of the schools there is active antagonism. The girls' government

school in Tottori has a Shinto shrine in the assembly room and the pupils are obliged to bow before it twice a month. Indifference and immorality are, however, greater drawbacks to the spread of Christian ideas than active opposition.

Christian work began in 1880 with a tour made by Dr. De Forest of the American Board. The first mission station was opened in Tottori by the American Board in 1890, Dr. and Mrs. Rowland, being among the pioneer workers.

The work moves slowly. Converts are few and support is difficult. A Christian night school and kindergarten in the city are great assets. In Hamazaka, also, there is a Christian kindergarten, but results, in converts, are not forthcoming. Kurayoshi is more hopeful, a large accession of recruits being the result of faithful work.

The Congregationalist (Kumiai) forces occupy the entire field, with the exception of a C.M.S. (Episcopal) church in Yonago and Holiness churches in Yonago and Tottori. It is as yet an almost unevangelized region and the utmost patience will be necessary in future years for the church to make any real conquest of the field.

Shimane Prefecture, Population 714,712.

Shimane Prefecture From the standpoint of missionary strategy this prefecture presents features even more discouraging than Tottori. The people are not only backward and slow to adopt new ideas, but they are so wedded to their religious prejudices and superstitions that it is difficult to find room for an entering wedge. The second oldest and most important shrine in Japan is here, which may account in part for the attitude of the people.

The population is divided between agricultural pursuits and fishing. The country is mountainous. But one

line of railway links it with the outside world, but that connects now in both directions, towards Kobe and towards Shimonoseki.

The beginning of Christian work dates from Mr. Buxton's time. Through the efforts of that indefatigable worker and his devoted Japanese colleagues, the Christian propaganda was extended far and wide. Unfortunately, since his withdrawal some years since, the staff of workers has been greatly reduced and work lags, though the Episcopalians, under C.M.S. leadership, are doing courageous work from Matsue as a center. The Kumiai church has a small work here also, while the Holiness people, an offshoot from the Seikokai (Episcopal church), are making headway in two places. The Presbyterians touch the prefecture in one corner only. As regards missionaries, there is almost no prefecture so poorly manned and no place where heroism is more demanded.

Yamaguchi Prefecture, population 1,041,013.

**Yamaguchi
Prefecture**

THE people of this prefecture are for the most part conservative but prosperous. There is little extreme poverty. The farming population is large, and thrifty, dictating their own terms to the landowners. Morally, however, the people of this class are notoriously bad, especially those living within easy access of the cities. The annual procession of prostitutes in Shimonoseki suggests the standard of morality that obtains. Hachiman worship still flourishes and thus the military spirit is fostered. Prejudice against Christianity, dating from the persecution of the Jesuits 300 years ago, persists more or less widely, though the general attitude of the people toward Christianity is one of indifference. Returned emigrants from America have brought back ideas good and bad which have had influence in molding the thought of the people generally.

Christian work was started in the prefecture some 45 years ago. The Presbyterians were the pioneers, under the leadership of Dr. Alexander and Dr. Ayres and Pastors Aoyama Shozaburo and Hattori Shozo. Evangelistic work was carried on somewhat widely at that time though the main strength was put into Shimonoseki and Yamaguchi. Owing to the fact that in Yamaguchi, especially, emphasis was being put upon education, the educational method of Christian work was stressed from the beginning, a girls' school being organized here and English teaching and other teaching emphasized.

The Methodists entered the field some twelve years later and opened up a large number of preaching places, many of which were subsequently abandoned owing to inability to give to the work the measure of missionary oversight that was needed. There is a plan now, however, for the resuscitation of village work. Their main work is in Shimonoseki and Yamaguchi though the one missionary family in the prefecture belonging to the Methodist church is located in Tokuyama. The work is growing in a number of smaller towns, where the churches are fed by many Sunday schools that have been organized in the country roundabout. For years, until 1921, the Methodists had no missionary here and the present incumbents are the only ones in the long stretch of 140 miles between Shimonoseki and Hiroshima. The Methodists have a number of church-building projects in hand for the current year. As a method of work they have had great success with a loan library which reaches some six or seven places.

The Presbyterians and the Southern Baptists have missionaries in the prefecture, the latter in Shimonoseki and the former both in Shimonoseki and in Yamaguchi. The Baptists are stressing literary and publication work while the Presbyterians have a strong educational work, both in the city of Shimonoseki. In this place also there

is a Holiness church, an Episcopal church and Roman Catholic church. The Salvation Army also has work.

There is a little tendency in this field to overlapping but adjustments are being proposed, involving a possible exchange of territory, that will tend to obviate the tendency.

Hiroshima Prefecture population 1,541,905.

Hiroshima Prefecture THIS prefecture, the largest of the group under survey, is also one of the most progressive prefectures in the country. A condition of thrift and prosperity is everywhere manifest. The people are generally hospitable to new ideas and there is less opposition to Christian teaching here than anywhere else, with the possible exception of Okayama. Many of the people now resident here were at one time residents in America and the estimate of Christian ideas and ideals brought back by them is not altogether favorable to the cause.

Educational activities are stressed throughout the prefecture, Hiroshima being a great educational center, with schools of every grade, including military schools, and higher schools of almost every kind. Consequently on opening up their work in this region, the Methodists wisely decided to put emphasis upon education, and with the organization of their excellent girls' school of college grade, they have been able to exert a wide influence extending to all parts of the country throughout their long history of nearly forty years. Dr. W. R. Lambuth was the pioneer Methodist worker in this field, though the Presbyterians antedated him by several years. Later came the Baptists and the Alliance workers and the Episcopalians (C.M.S.) with their missions having foreign workers here, besides the Roman Catholics. In addition, there is a Kumai church, a Holiness Church, an Adventist church and a Salvation Army unit.

The Methodists have stressed Sunday school work in this region, the teachers and students of the school carrying on work of this kind in a large number of places in and around the city of Hiroshima. More recently a "gospel car" work has been started that promises well. Almost every day after school hours, speakers and singers, mostly from the same girls' school, board the automobile provided for the purpose and set out for the country where they carry on village and roadside preaching throughout all the outlying district.

Social work and activities for women and children are being developed in Kure, the naval center, with promise of great success. Fukuyama is another important center.

There is a tendency here, as in Yamaguchi Prefecture, to work more or less competitively within circumscribed limits and it is thought that an exchange of territory in some cases will be to the advantage of all concerned.

The prefecture is still a stronghold of Buddhism and though the attitude toward Christianity is gradually improving there is still much prejudice to combat. Missionaries are working in force in this prefecture and the statistics of churches operating here are encouraging from the point of numbers at least. Still the prefecture is by no means over-manned. Rather, after all is said and done, we must say of this prefecture as of every other in the group, that as yet little more than the surface has been scratched, and the day of the complete evangelization of the region is far, far in the future. Until our goal is achieved we may not rest content that our work as foreign representatives is done, even though the form in which we are to make our contribution may need to be changed.

CHAPTER IX.

SHIKOKU AND ISLANDS OF INLAND SEA.

H. CONRAD OSTROM.

General Conditions SHIKOKU is what its name implies—an island of four countries. Its mountain fastnesses form barriers that modern progress alone has burst. Its population is composed of peoples of markedly different temperaments, showing that for centuries they have been alienated by nature's walls. One can distinguish variants in feature, language, and disposition. One religious link, however, seems to have bound the inhabitants of the island together. Kobodaishi is reputed to have founded the famous eighty-eight Shingon temples of Shikoku. From his day to this, during a thousand years, a steady stream of pilgrims has worn bare the pathway of pilgrimage between these shrines, leaving behind a wrack of superstition.

Due to various influences the attitude of the four provinces toward Christianity is distinctive. The greatest progress is manifest in Ehime Prefecture, while it is most backward in Kagawa. This latter condition is no doubt due to the tremendous influence of the celebrated Kōpira shrine worship, which draws annually hundreds of thousands of devotees from all parts of Japan. The people of Kochi Prefecture from the days of Count Itagaki have been open to Christianity, while those of Tokushima Prefecture were early violently opposed to the new religion, and are still tantalizingly indifferent.

Some Statistics THE following tables will give in a nutshell the facts as to population and the Christian work now being carried on in the island.

Prefecture	Population	Total Chris- tians	Propor- tionate Popula- tion per Chris- tian	Total Resident Chris- tians	Propor- tionate Pop. per Res. Chris- tian	Percentage of Member- ship Non- resident
Tokushima .	670,212	930	721	556	1,206	40%
Kagawa	677,852	708	957	409	1,657	42%
Ehime	1,046,720	3,007	348	1,767	590	41%
Kochi	670,895	2,234	300	983	683	56%
	3,065,679	6,879	446	3,715	825	44%

Prefecture	Total No. Educat'l Mission- aries	Total No. Evan- gelistic Mission- aries	Total Number Mission- aries	Propor- tionate Pop. to each Missionary	Proportionate Population to each Evangelist Miss'y exclud'g wives
Tokushima	0	9	9	74,468	134,042
Kagawa	0	11	11	61,623	112,975
Ehime	4	6	10	104,672	348,906
Kochi	4	6	10	67,089	167,724
	8	32	40	76,642	170,315

Prefecture	Total Japanese Pastors and Evan- gelists	Total Other Workers	Total Japanese Workers	Propor- tionate Pop. to each Jap. Worker.	Percentage Japanese Work- ers residing where Mission- aries reside
Tokushima ...	11	5	16	41,888	56%
Kagawa	12	3	15	45,190	67%
Ehime	25	11	36	29,076	56%
Kochi	10	1	11	60,990	73%
	58	20	78	39,304	60%

One significant feature of these figures is the large proportion of non-resident church membership, amounting to a total of forty-four per cent for Shikoku as a whole. If to this number be added all the resident non-working membership, the church rolls might well be cut in half as far as efficient units are concerned. If this problem is equally acute in other parts of Japan, then our general statistics of membership do not mean as much as they seem to mean. Mission work is still following lines of least resistance and quickest results, reaching those who flit from place to place without permanent ties. To make Christianity firmly indigenous the non-floating, land-anchored class must be won for Christ.

There are seven cities in Shikoku, in which are located seventy-two per cent of the resident church membership of the island. Missionaries reside in all of these cities except Imaharu, which has the largest number of Christians per population of any place in Shikoku.

Name of City	Population	Total Christians	Proportionate Population per Christian	Total Resident Christians	Average Population per resident Christian	Japanese Pastors and evangelists	Other Workers	Total Japanese Workers	Average Population to each Japanese Worker	Percentage of membership non-resident	No. of Missionary Organizations
Tokushima	68,457	496	138	245	279	4	5	9	7,606	44%	3
Takamatsu	62,661	387	162	179	350	5	1	6	10,443	54%	4
Marugame	24,480	187	130	118	208	3	1	4	6,120	37%	3
Imaharu	30,296	889	34	517	58	4	0	4	7,574	42%	4
Matsuyama	51,250	1,042	49	572	90	11	3	14	3,661	45%	6
Uwajima	32,294	270	120	159	203	3	3	6	5,382	41%	2
Kochi	49,329	1,926	26	803	61	7	1	8	6,166	58%	5
	318,767	5,197	61	2,593	123	37	14	51	6,250	50%	

Here again it is to be noted that the non-resident membership ranges from forty-one to fifty-eight per cent., making a total for the seven cities of fifty per cent. Matsuyama is best supplied with workers, while Takamatsu is most poorly supplied. Judging from the total membership Kochi city is the best evangelized center, but the resident membership in Imaharu is greater. This is the more remarkable as no missionaries reside there.

How poorly these four prefectures are occupied outside the cities can best be seen from the following table.

Prefecture	Population Outside Cities	Total Christians Outside Cities	Average Population per Christian	Total resident Christians Outside Cities	Average Population per Christian	Total Japanese Workers	Average Population to each Japanese Worker
Tokushima	601,755	434	1,386	311	1,935	7	85,965
Kagawa	590,711	134	4,408	112	5,274	5	118,142
Ehime	932,880	806	1,157	519	1,797	12	77,440
Kochi	621,556	308	2,018	180	3,453	3	207,185
	2,746,912	1,682	1,633	1,122	2,448	27	101,738

This shows that while the cities in Shikoku have an average of one Japanese worker to 6,250 people, the outlying districts are supplied at the ratio of one to 101,738. No further comment is needed as to the tremendous inadequacy of our present rural evangelistic effort. No one would say that the cities are over-occupied. The other effort must be strengthened. If the rest of the island were supplied with Japanese workers in the same ratio as the cities, there would be 439 workers instead of the present paltry number of 27. Furthermore in contrast with a ratio of one resident Christian to 123 of the population in the seven cities, the outlying regions show the proportion of one to 2,448.

Tokushima Prefecture THIS prefecture was first visited in 1880 by the Rev. (later Bishop) Evington of the Episcopal church. He was met with open hostility. No public meetings were allowed. Later on riots occurred when meetings were attempted. It has taken a generation to dispel this opposition. Even yet there is little enthusiasm for Christianity. The people are sodden in gain. The average postal savings is about the highest in Japan. The moral tone of the population is very low. Buddhism is, in the main, senile and only here and there is there manifested any aggressive effort to counteract Christianity. The government effort to foster Shintoism as a national cult is the subtle, silent influence which fashions the heart of the young and moulds the thought of the common people. Still it is the boast of the province that it has sent Toyohiko Kagawa into the larger effort of winning Japan to Christ.

Kagawa Prefecture THIS is one of the most compact and easily workable provinces in Japan. Still it lags behind the other prefectures in Christian progress. The province was first visited by Dr. Atkinson of the Congregational Mission, the pioneer of Christian work in Shikoku, as early as the second decade of Meiji. The first missionaries were located in Takamatsu in 1893 by the Southern Presbyterian Mission. The hearts of the people seem to be 'dead' in their attitude

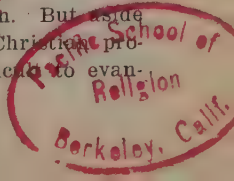
toward Christianity. Superstition still holds the minds in bondage. The great hindrance to a Christian advance is not Buddhism so much as the widespread effort to foster Shintoism. The Kōmpira Shrine is the center of this effort. The visit of myriads of pilgrims from all parts of the empire, who have not left their lusts behind, offers an opportunity to greedy innkeepers to pander to the lowest element of these visitors. As a consequence there is a great deal of immorality in the province. One promising feature is the increasingly friendly attitude of government officials and school teachers.

Ehime Prefecture At present the Christian work in this province is the most promising in Shikoku.

The membership of one section has quadrupled during the last three years. The authorities seem actively to welcome Christianity and the people are very favorably inclined. The province was visited as early as 1876 by Dr. Atkinson of Kobe. About this time the work in Imaharu was also begun, which early led to a self-supporting church. There are eight self-supporting churches now in the province. There are no doubt many factors which explain this openness to Christianity, but chief of these is to be counted the Christian educational effort which has been carried on in Matsuyama ever since 1885. There are now a girls' school, a night school, and three kindergartens conducted by missionaries in this city. The only other Christian educational work in Shikoku is an industrial home and school for girls in Kochi and a kindergarten in Takamatsu.

Kochi Prefecture THIS province was also visited early by Dr. Atkinson, but the first missionaries

were located in Kochi in 1886, by the Southern Presbyterian Mission. Owing to the active support of provincial officials the work started off with great promise. The Kochi Kyokai of the Nihon Kirisuto Kyokai was practically self-supporting from the start and now ranks among the strongest churches in Japan. But aside from Kochi city the province is behind in Christian progress. Its vast mountain areas make it difficult to evangelize.



gelize. Here as elsewhere the real opponent to Christianity seems to be the national cult of Shinto. Farmers are well-to-do, for, owing to the kindly climate, they raise two crops a year. But their gain is largely spent on *sake*-drinking and other vices. In the main, government officials and school teachers are friendly to the Christian effort, but there is little vital cooperation. The great fishing population is a hopeless problem.

Inland Sea

THE survey of the Christian work among the islands of the Inland Sea has been purposely omitted till now, for it is a separate piece of work that affects other prefectures than those in Shikoku. This effort is being carried on through the Fukuin Maru of the Northern Baptist Mission. The field stretches from islands off the southwest coast of Kyushu to Hyogo Ken. It is divided into six groups of islands, each under the care of a pastor or evangelist, as follows: Outer Isles off Kyushu, Western Group in Yamaguchi Ken, West Central in Ehime Ken, Central in Hiroshima Ken, while the East Central and Eastern groups are composed of islands belonging to Kagawa, Okayama, and Hyogo prefectures.

The population of these islands is estimated at 1,500,000. The chief industry is farming with fishing ranking second, while there is some mining and ship-building. The islanders are very conservative, holding fast to the ancient customs and religious beliefs.

To minister to this large, scattered population there is but one evangelistic missionary and his wife. There are two ordained Japanese pastors and three evangelists. This gives each of these workers a responsibility of 300,000 people on the average. The Christians total 200, or one to 7,500 of the population in the islands. There is one church that has advanced to half-support.

This is one of the most distinctive pieces of Christian work in the empire, aimed at one of the most difficult of mission problems in Japan.

CHAPTER X.

WEST CENTRAL JAPAN.

W. M. VORIES.

The survey includes the following prefectures, Gifu, Shiga, Aichi, Miye, Nara and Wakayama.

This field is far from being well occupied by Christian forces. One reason for this is the fact that aside from Nagoya, there is no great city in this region. Even secondary cities are few, and of this section of Japan it is preeminently true that the population is mostly located in villages. Not yet has it become evident to mission organizations, or very generally to individual missionaries, that the smaller the community occupied, the greater the possibility of thorough evangelization; or that a thoroughly evangelized vilalge would become such an irresistible demonstration of the Christian evangel as to benefit the entire movement.

Gifu Prefecture IF we take up the district by prefectures, starting at the north we have Gifu with a population of 1,156,726 and an area of approximately 4060 square miles. There were nine missionaries on this field in 1923.

Gifu is by far the largest prefecture in the group. It is mountainous, and the southern edge only is traversed by railway; so it is particularly inaccessible. The greater part of it still is virgin soil, awaiting the pioneers of the Gospel. Only a few larger towns in the north, on the line of the projected railway extension, are as yet indicated as being in any sense worked by Christian forces. Only nineteen points are reported as occupied.

No entirely self-supporting church exists in the prefecture. Only one new church is reported in the past ten years.

**Shiga
Prefecture**

SHIGA Prefecture (population 685,110; area 1616 square miles, missionaries 11) adjoins Gifu on the west. It is the last of this group of central provinces to be entered by missionaries with permanent evangelistic establishments. Its total population has decreased somewhat in the past twenty years. This is due to bad farming conditions which have driven many to the cities. In 1905 it had not yet had a resident missionary. Then came the Omi Mission, which began that year as a small effort of a single independent worker, but within a few years has grown to an organized independent mission conducting a wide variety of activities. It is interdenominational, so cooperates with the Kumiai churches already occupying four or five towns, and with the United Brethren Mission which has later assumed responsibility for evangelizing two *gun* (counties). Fortunately, no overlapping as yet exists in Shiga Ken, with the exception of the one small city of Otsu. The results reported from Shiga for 1923 were considerably more encouraging than for any other prefecture of this group. This is partly due to the fact that the proportion of Japanese workers is much larger here, and that the principle of self-support has been applied from the beginning, rather than being introduced subsequent to starting church work; and also to the almost total absence of sectarian overlapping.

Like Gifu, Shiga is a province of villages, mostly off the railway—although railway facilities are much better in Shiga. The great lake—Biwa—provides also a means of communication by boat. This has been utilized by the Omi Mission with its evangelistic launch the “Galilee Maru.”

Many workers could be stationed effectively in Shiga,—but they would rather hinder than help, unless their locations were determined in conference with the well-mapped-out work already being done. This fact is equally

true of all prefectures, so far as the need of cooperation is concerned, although perhaps none is similarly free from the evils of past overlapping.

Twenty-eight places are being regularly worked. Six have self-supporting churches; three new self-supporting churches have been added in the past ten years.

Aichi Prefecture AICHI Prefecture (population 2,089,760; area 1950 square miles, missionaries 33) adjoins Gifu on the south. The Christian movement appears to be confined to the city of Nagoya and a small circuit of outlying towns. In 1913 only about four dominations were at work in Nagoya, but by 1923 the number had grown to a dozen, while numerous places ranging from five to twenty thousand in population are still unoccupied by resident missionaries.

The city of Nagoya contains nearly as large a population as all of Shiga Prefecture and more than that of Nara; but even in this concentrated section of the field the cooperation and coordination of the work seem far from complete.

The Methodist Protestant Mission has some sixteen stations outside Nagoya that are not being evangelized by any other church. But all of its missionaries live in Nagoya.

The Episcopal Church has extensive work in this region, and a good staff of workers, several of whom are stationed in cities outside Nagoya.

Nagoya city is a difficult field to work. Like the city of Osaka, it is commercialized and materialistic. Unlike Osaka, it is conservative and Buddhistic. It should have the utmost cooperation and systematized effort to meet the special problems its evangelization presents. The towns about Aichi Prefecture ought not to be so difficult, and greater attention to them—especially by *resident* missionaries—ought to improve the outlook.

We find only just over twenty towns reported as being regularly worked, after all these years of effort on the part of so many missions; and only one new church reported in ten years. Most of the existing churches are

being at least partly supported by mission funds—the most unhealthy symptom any organization called a “church” can display.

Miye Prefecture MIYE Prefecture (population 1,108,567; area 2210 square miles, missionaries 4) although long occupied, appears to be one of the most neglected fields in Japan. One mission has withdrawn its missionaries, and none seem to be very active. The occupied towns, of which only thirteen are reported, are congested along the railway, and lie mostly on the south-east edge of the district.

The special difficulty of evangelizing the headquarters of the National Shinto Shrines in Ise is generally held up as the reason for small results in Miye Ken. But it must not be overlooked that particularly difficult fields call for particularly efficient efforts; whereas Miye has been given rather less attention than easier fields. There is no evidence of any special types of work suited to the unusual conditions. Neither does there appear to be any idea of attempting rural evangelization, rather than the usual city type of work, in the very center of Shinto.

There is not a single self-supporting church in the prefecture, and no new church has been begun in the past ten years, according to the reports received. One church of 110 members is not able to support itself, although probably the members expend on cake and tea in their households a total amount each year that would more than carry the church, if they counted it as important to their daily lives as the things they are accustomed to by habit.

Nara Prefecture NARA Prefecture (population 564,607; area 1,440 square miles, missionaries 1) is west of Miye.

Nara city is one of the older fields of missionary effort, although in 1913 there was only one mission at work there. Four or five denominations are now represented in the city—one new one having entered within a year. The number of outside points being evangelized with regular establishments is reported as only six,

although the prefectural government census gives Christian groups in ten towns besides the city of Nara. Like all centers of pilgrimage in Japan, Nara is full of hotels, restaurants and places of carousal. There is little inducement to spiritual thought and living where the religious instincts of the people are exploited for money-making. But because of these conditions, there should be greater, rather than less, efforts put forth by Christian forces. Cooperation and an intelligent program and concentrated work are urgently needed in this field.

Wakayama Prefecture	WAKAYAMA Prefecture (population 750,411; area 1,830 square miles, missionaries 8).
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Seventeen towns are reported as being regularly evangelized by permanent work centering in either churches or preaching places. Two churches are reported as self-supporting, although three with more than 100 members are still dependent.

The conditions in Wakayama are much more favourable, as far as reported results show, than in either Nara or Miye. One denomination had more than 100 baptisms in 1923, as against only 30 in 1922. One new dependent church has been established within the past ten years.

The results here and in Shiga, however, are not sufficiently great to give cause for satisfaction. If other districts were not comparatively backward, these also would appear sadly to call for much deeper study of the field and much greater efforts for its evangelization.

Conclusions In general the outlook of the Christian movement in the six central provinces of Japan is far from encouraging.

One of the least satisfactory features of the situation is the apparent lack of system and concerted program of action, and even the ignorance of present conditions, which the reports received reveals. No reliable figures are available for the number of Japanese workers in this district, although this is really the most important item we should have. It is not without significance, in this connection, that the most complete reports came from the

most active stations and were compiled by the busiest workers; whereas the places with little activity seem to lack even knowledge of population, dates, numbers of converts and such data.

As far as reports submitted show, there have been only half a dozen new churches established within the entire district in the past ten years, and half of them are in the last prefecture to be occupied by missionaries.

There seem to be many points where work has been *carried on* for from ten to thirty years which show little or no progress since their earliest years. As for baptisms, in at least one prefecture there seem to have been fewer last year than in 1912. In Shiga, Aichi and Wakayama a considerable gain is shown over either 1912 or 1922—in the former 3.67 times as many in 1923 as in 1922, in Aichi nearly twice as many as in the previous year and in Wakayama 3.43 times as many.

CHAPTER XI.

SOUTH EAST CENTRAL JAPAN.

S. J. UMBREIT.

The survey includes the following prefectures, Saitama, Gumma, Chiba, Ibaraki, Tochigi, Kanagawa and Shizuoka.

This investigation is imperfect owing to incomplete statistics received from some of the missions, who failed to report for prefectures in which according to government statistics they have work. The Greek and Roman Catholic churches omitted their reports altogether. By securing the latest statistics of the Christian population from prefectural offices the deficiencies were reasonably well made up. Some missions reported their non-resident membership while others failed to do so; however, where no non-resident membership was reported all members were considered resident and the calculations made accordingly. Had all reported their non-resident membership as called for the results would be somewhat different.

**Saitama
Prefecture**

THE following Christian organizations have work in this prefecture: Episcopal Church, Greek and Roman Catholic, Methodist Church, Holiness Church, Nihon Kiristo Kyokwai, Pentecostal Band of the World and Salvation Army. This prefecture though located in the very heart of the main island of the Empire may truly be called the neglected province. Less than twenty of the important towns are occupied by Protestant churches, only three paid women workers have their fields within this section, and not a

single Protestant missionary is living within the bounds of this populous territory. It has nine towns each with a population of over 10,000 of which several are not occupied as far as reported, one town with a population of 24,675 is without any Christian work at all; no section is suffering from over-occupation, and as far as the writer could ascertain there are no places where two denominations are at work. Every part of the prefecture is easily accessible as railroads touch all important towns and many villages.

Statistics for Saitama Prefecture	POPULATION of (a) prefecture, 1,319,533; (b) important towns: Urawa, 14,240; Kawaguchi, 14,359; Omiya, 19,057; Chichibu, 12,088; Kawagoe, 24,675; Honjo, 13,807; Kumagaya, 22,282; Fukaya, 12,259; Oshi, 11,919; Tokorozawa, 8,826; Iino, 9,179; Matsuyama, 7,919; Uwatsuki, 7,556.
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Total number of Protestant church members in (a) prefecture, 513; non-resident members, 175; Number of Greek and Roman Catholics according to government statistics, 299. (b) Protestant church members in important towns: Chichibu, 40; Ogawa and Kawakado, 43; Toyooka and Irugawa, 136; Omiya, 25; Iwatsuka, 15; Koshigaya, 92; Oshi, 40; Konosu, 24; Hasuda, 19; Urawa, 57; Fukaya, 22. According to government statistics the Episcopal Church has a membership of 322 in this prefecture.

Total number of pastors and evangelists in (a) prefecture, 17; (b) important towns: Chichibu, 1; Ogawa, 1; Toyooka, 2; Omiya, 4; Iwatsuka, 1; Koshigaya, 1; Urawa, 1; Kumagaya, 2; Oshi, 2.

Gumma Prefecture	As a whole this prefecture is sparsely occupied and there is certainly no overlapping. In Maebashi where there are more than 60,000 people, as far as ascertained, no Protestant denominations except the Congregation Church, the Salvation Army and the Episcopal Church have
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established work. In Takasaki, the second largest city of the prefecture, the above named organizations have work; Kiryu is occupied by the Congregational Church, the Holiness Church, the Nihon Kiristo Kyokwai and the Salvation Army. Of the 44 large towns and villages only 15 are occupied, but not all of these have resident workers. There seems to be no regularly appointed Bible woman in the prefecture. Judging from the fact that the Congregational Church has five entirely self-supporting churches in the province and five partially self-supporting, that the Holiness Church has six self-supporting churches and five partially so, and that the Nihon Kiristo Kyokwai has two self-supporting churches, we conclude that this section of Japan is receptive to the Gospel message, and that the Japanese Christians are both in earnest in their church life and are willing to consecrate a part of their earthly possessions to the Lord. A main line railway and several branches, electric lines between cities and villages and good roads make this prefecture easily accessible to the messengers of the Gospel of Christ.

Statistics for Gumma Prefecture POPULATION of (a) prefecture, 1,056,610; (b) cities and important towns: Maebashi city, 62,325; Takasaki city, 36,792; Kiryu, 27,674; Takebayashi, 14,635; Isezaki, 14,000; Tomioka, 11,074; Numata, 10,021; Fujioka, 9,528; Annaka, 9,434; Morota, 6,601.

Total number of Protestant church members in (a) prefecture, 1,282; non-resident membership 251; Roman and Greek Catholics according to government statistics, 1,051; (b) Protestant church members in cities and important towns: Maebashi, 338; Takasaki, 49; Ashikaga, 43; Kiryu, 164; Tomioka, 43; Annaka, 147. The government statistics report 223 members for the Episcopal Church.

Total number of evangelists in (a) prefecture, 29; (b) cities and important towns: Maebashi, 5; Takasaki, 3; Ashikaga, 1; Kiryu, 3; Isezaka, 3; Numata, 1; Annaka, 1.

There are six Protestant missionaries located in this prefecture. All live in Maebashi.

Chiba Prefecture THE distribution of Christian forces as far as it goes seems to correspond with the population; at least there is no overlapping anywhere. Thirty-one cities, towns and villages are more or less occupied. In Chiba city we find five of the larger denominations, one or two smaller churches and the Salvation Army. In only four other towns of the prefecture are two missions at work; all other occupied places have only one church organization. Fifty-six towns with from 3,000 to 10,000 population are not occupied by any Protestant denomination. Although only seven foreign missionaries live in the province, yet, because of its proximity to Tokyo, the missions stations are frequently visited by missionaries residing in the capital. It is very obvious that this prefecture is not adequately provided for either with Japanese workers or foreign missionaries.

Every city, town and village is easily accessible either by railroad, automobile or boat; there is no direct social or governmental opposition anywhere to Christian work in the prefecture. The Buddhists of course occupy this peninsula with temples and priests in every city and hamlet, there being about one half as many Buddhists priests in the prefecture as there are Christians all told. Buddhist methods of work are being revised and efforts are made to bring them to the standard of the Christian church. Buddhist Sunday schools are established; no less than 11,974 young men of 41 villages are enrolled in young men's associations and schools of all kinds with a strong Buddhistic leaning flourish, although in general the religious problems are not regarded as important by the average people.

Statistics	POPULATION of (a) prefecture, 1,336,155;
for Chiba	(b) of cities and important towns: Chiba
Prefecture	city, 33,179; Noda, 12,083; Honchoshi,
	16,917; Sawara, 15,299; Choshi, 9,655; To-
	gane, 9,768; Hachimata, 11,663; Urayasu, 9,426; Kemikawa,

8,038; Funabashi, 14,677; Sakura, 9,500; Iioka, 8,978; Goi, 7,250; Narita, 7,128; Asahi, 6,090.

Total number of Protestant church members in (a) prefecture, 1,785; non-resident members, 491; Roman and Greek Catholics, 954; (b) Protestant church members in cities and important towns: Chiba city, 732; Choshi, 32; Sawara, 66; Funabashi, 41.

Total number of pastors and evangelists in (a) prefecture, 43; (b) Chiba city, 5; Choshi, 2; Sawara, 2; Funabashi, 3.

Total number of paid women workers in prefecture, 15.

Number of foreign missionaries in (a) prefecture, 7; (b) Chiba city, 4; Sakura, 2; Hojo, 1.

**Ibaraki
Prefecture**

RAILWAY service is good in this prefecture, automobiles run between the larger towns and boat transportation is offered between towns situated on the lakes of the district. Country roads are still somewhat primitive and especially in wet weather are almost impassable.

The Buddhists as in other sections of the country are imitating church methods and Christian social service; Buddhist Sunday schools and young men's associations flourish especially where Christian preaching places are found. The people are very conservative, on Buddhist festival days they turn out by the thousands to attend moving picture shows and other amusements located near the temples; incidently they drop a little money in the sacred treasury and bow to the gods of the town or village. The prefecture as a whole seems to be rather backward and poor, education is not very prosperous although elementary and middle schools flourish. There is no open opposition on the part of officials or people to the Christian Gospel. Moral standards are very low especially in seaside towns and villages, where drinking and its accompanying vice are abundantly in evidence.

Statistics for Ibaraki Prefecture POPULATION of (a) prefecture, 1,350,400; (b) important cities and towns: Mito city, 39,363; Koga, 14,997; Ishioka, 14,502; Yuki, 12,840; Minato, 11,753; Isohama, 10,534; Shimokabe, 9,420; Kasama, 9,171.

Total number of Protestant church members in (a) prefecture, 1,166; non-resident members, 405; Greek and Roman Catholic, 666; (b) Protestant church members in cities and important towns: Mito city, 376; Tsuchiura, 207; Ishioka, 76; Minato, 81; Shimotsuma, 52.

Total number of pastors and evangelists in (a) prefecture, 22; (b) Mito city, 8; Tsuchiura, 3; Ishioka, 3; Shimotsuma, 1. There are seven paid woman workers in the prefecture.

Number of foreign missionaries in (a) prefecture, 8. All are located in Mito city.

Four Protestant denominations occupy the city of Mito, three are in Tsuchiura and three in Ishioka. Of the 45 towns with from 2,500 to 15,000 population each only eleven are occupied. In nine towns with less than 2,000 people missions flourish. There is no overlapping and it is evident that the rural districts are almost entirely neglected.

Tochigi Prefecture OF the 32 towns of the prefecture with from 3,000 to 32,000 population each, only seven are occupied. Utsunomiya city is occupied by four denominations and the Salvation Army. In addition to this three towns of less than 3,000 population have established work. This of course takes no account of the towns and villages that may be occupied by the Catholic Church. Some of the larger towns with a population of over 10,000 are without peaching places and also without any Christian workers. This prefecture has a trunk railway running through the center of it and at least two branch lines, besides inter-town electric railways. Moreover, the automobile is in quite general use, so that missionaries and preachers have access to every town and village.

The work is exceedingly difficult, much anti-Christian prejudice exists, and a general religious indifference characterizes the people. Hard and steady efforts, however, have produced some very encouraging results. In Nikko a self-supporting church exists although it does not seem to have a regular pastor. Most of the larger churches in the prefecture are partially self-supporting. As in every other prefecture under review quite a large per cent of the membership is non-resident. Some foreign missionaries who do not live within the prefecture pay regular visits to the churches and preaching places of this district.

**Statistics
for Tochigi
Prefecture**

POPULATION of (a) prefecture 1,046,479;
(b) cities and important towns: Utsunomiya city, 63,771, Tochigi, 18,097; Ashio, 32,804; Kanuma 18,097; Ashikaga, 33,637; Tanuma, 12,595; Otahara, 11,336; Oyama, 10,769; Imaichi, 10,387; Sano, 14,206; Mibu, 9,321.

Total number of (a) Protestant church member 518; non-resident members 213; Roman and Greek Catholics, 986; (b) Protestant church members in cities and important towns: Utsunomiya, 203; Tochigi, 50; Otawara, 29; Moka, 26; Nishinasuno, 66.

Total number of pastors and evangelists in (a) prefecture, 10; (b) Utsunomiya city, 3.

Number of foreign missionaries in prefecture, 2. Both live in Utsunomiya.

**Kanagawa
Prefecture**

Of the eleven towns with a population of from 10,000 to 20,000, six are occupied by one or two missions; only four other smaller towns and villages report mission stations; all other places are without regular Christian work. Only two missionaries are located outside of Yokohama, but since only four evangelistic missionaries are in that city, who also work in the surrounding towns, even Yokohama cannot spare any of its missionaries. In fact it does seem that if missionaries are needed at all in the large

cities Yokohama should be more thoroughly considered by the mission boards. Besides the Catholic Church, the Y.M.C.A. and the Salvation Army, nine church denominations have established work in Yokohama. Hodogaya, a town of more than 20,000 people, practically a suburb of Yokohama is, according to our reports, unoccupied.

All unoccupied towns and villages of this prefecture are easily accessible. Conditions in Yokohama and in the prefecture in general are not as favorable for evangelistic work as some other districts of the country, owing to the effects of the recent earthquake and the many pleasure resorts which flourish along the shores of the Bay. The great earthquake completely destroyed the historic Kaigan Church of the Japan Presbyterian Church. Other churches in Yokohama have been obliged to combine their activities because of losses sustained in the catastrophe. The prefecture has six self-supporting churches, and twenty partially self-supporting, showing that despite all obstacles progress is being made.

Statistics for Kanagawa Prefecture	POPULATION of (a) prefecture, 1,323,390; (b) cities and important towns: Yokohama city 422,942 (population prior to great earthquake); Yokosuka city, 89,879; Hodogaya, 21,431; Kawasaki, 21,391; Uruga, 20,372; Odawara, 23,014; Kamakura, 18,252; Chigasaki, 18,259; Fujisawa, 17,442; Hiratsuka, 12,961; Misaki, 10,620; Hatano, 10,151; Taura, 20,181.
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Total number of Protestant church members in (a) prefecture, 3,681; non-resident, 1,327; Roman and Greek Catholic, 2,159; (b) Protestant Christians in cities and important towns: Yokohama, 2,848; Yokosuka, 347; Kamakura, 182; Odawara, 132; Kawasaki, 50; Oiso, 74.

Total number of pastors and evangelists in (a) prefecture, 42; (b) cities and important towns: Yokohama 20; Yokosuka, 4; Kamakura, 3; Odawara, 3.

Number of paid women workers in the prefecture, 10.

Number of foreign missionaries in (a) prefecture: evangelistic, 4; educational, 26; (b) cities and important towns: Yokohama, 28; Dzushi, 2.

**Shizuoka
Prefecture**

THIS prefecture is comparatively well occupied. In the city of Shizuoka six different Christian organizations are at work; in Hamamatsu three denominations and the Salvation Army have established work; in Shimizu there are three different churches. Of the 36 towns with populations varying from 2,500 to 18,000, Christian work is established in 20. In 23 towns with populations less than 2,500, either churches or preaching places flourish. There is not a town or village that cannot easily be reached by the evangelist; railways, ships and automobiles make every section of the prefecture accessible. Because of the many schools of higher grade the people are open minded, except in the Idzu Peninsula, where the bulk of the people are engaged in the fishing industry and are rather conservative. Owing to the many hot springs and splendid beaches where resorts of all kinds flourish much immorality prevails, and, as in many other sections of the country, a desire for higher things is woefully lacking. The Buddhists have their establishments everywhere, on festive occasions the people gather in large numbers for whatever the temple yard may offer in the way of entertainment. In the towns and occasionally in the villages also theatres and moving picture shows seem to supply practically all the diversion the people possess.

**Statistics for
Shizuoka
Prefecture**

POPULATION of (a) prefecture, 1,550,387; (b) cities and important towns: Shizuoka city, 74,093; Hamamatsu city, 64,749; Numazu city, 20,993; Shimizu city, 20,382; Mishima, 15,686; Ito, 12,183; Oyama, 17,563; Omiya, 17,713; Shimada, 18,531; Yakitsu, 14,296; Fujimura, 10,156; Kawasaki, 10,712; Soramachi, 10,614; Mitsuke, 9,430; Yui, 9,151; Kamohara, 9,155.

Total number of Protestant church members in (a) prefecture 2,744; non-resident, 1,143; Roman and Greek Catholics, 1,609; (b) Protestant church members in cities

and important towns: Shizuoka, 955; Numazu, 277; Hamamatsu, 247; Shimizu, 185; Mishima, 77; Omiya, 73.

Total number of pastors and evangelists in (a) prefecture 48; in (b) cities and important towns: Shizuoka, 8; Hamamatsu, 6; Numazu, 5; Shimizu, 3; Mishima, 1; Omiya, 1. Five paid women evangelists are at work in the prefecture.

Number of foreign missionaries in (a) prefecture, 17; (b) cities: Shizuoka, 8; Numazu, 4; Hamamatsu, 5. Of the total number in the prefecture five are engaged in educational work.

CHAPTER XII.

NORTH EAST CENTRAL JAPAN.

E. C. HENNIGAR.

The survey covers the following prefectures: Yamanashi, Nagano, Niigata, Toyama, Ishikawa and Fukui.

Yamanashi Prefecture

THE section under review, while not a compact geographical unit, has very close affiliations from the standpoint of communications as well as in trade and mission relations. Yamanashi Prefecture has a population of 630,000 with one city, Kofu (58,500). Just over 1,600 Christian are reported in the province. There are three missionaries in evangelistic work and five in educational work. Japanese workers number eight men and eleven women. There are five independent churches, one of which is Presbyterian, while four are Methodist. Throughout this survey the term *independent* is taken to mean the paying of all local expenses, including the full salary of a pastor. This province is one of the oldest fields of the Canadian Methodists and has been worked with considerable intensity. A girls' high school has done much to spread the work through the province. There is little antagonism to Christianity. Outside the large community at Minobu, the Buddhists have little influence. Silk reeling is the largest industry.

Nagano Prefecture

WE pass on by the Chuo Line into Shinshu (Nagano Ken). The road runs around the shore of Lake Suwa through a population of 100,000 soon to be incorporated as a city. At

Shiojiri the line branches, one line going to Nagoya down the famous Kiso valley and the other to Shinonoi via Matsumoto. At Shinonoi connection is had with the Shin-Etsu Line which runs from Ueno via Karuizawa and Nagano on to connect with the Hokurikudo. Thus with some eight branch roads, this large province is fairly well served. The population is about 1,500,000, with three cities, Matsumoto (60,000), Nagano (50,000) and Ueda (35,000). There are about 2,570 Christians in the province. There are twenty missionaries (this figure always to be understood as including wives) and fifty Japanese workers, thirteen of whom are women. There are no independent churches. Shinshu is employed entirely in agriculture and sericulture, being the center of the raw silk production of Japan. Industrial conditions are fairly good and the province is reputed to have the best primary schools in the empire. The people are omnivorous readers. More of the leading Tokyo magazines are sent into this province than into any other, and Suwa Gun alone is said to buy as many books as the whole of the neighbouring province of Yamanashi. Not unconnected with this is another sphere in which Shinshu occupies a premier position. The province has the unenviable distinction of having the largest number of suicides in all Japan. The reasons for this are probably a kind of sophistication, with morbid introspection and a materialistic view of life, causing an atmosphere of pessimism which is very manifest among the young people of the province. The attitude of official and educational classes, as in fact of the whole population, is one of indifference, if not of disdain, toward all religions. Outside of Nagano, where the famous Zenkoji Temple, attracting thousands of pilgrims yearly, is situated, the Buddhists are quite the reverse of active. Matsumoto has a government Koto Gakko and two middle schools, besides other schools of similar grade. There are three

missions with representatives in the prefecture—the Canadian Episcopal, the Finnish Lutheran and the Canadian Methodist (General Board and Woman's Missionary Society). Newspaper evangelism has been carried on with distinct success from three centers. This method of work preeminently suited to the reading habits of the people.

The Hokurikudo So far as general conditions are concerned the four prefectures on the Japan Sea may be considered as a unit. The Hokuriku Line runs from Niigata—whence connection may be made for Koriyama on the Tohoku Line—through Naoetsu, Toyama, Kanazawa, Fukui and Tsuruga to Maibara on the Tokaido. The final link of this through line was opened only twelve years ago, but since that time numerous branches have come into existence giving every town of importance good rail service. This has meant much for the people in many ways, especially opening their minds, and hearts as well, to many things previously outside their somewhat restricted survey.

The climate of this section is very trying, having on the average 277 days of cloudy, rainy or snowy weather per year. The temper of the people is distinctly conservative and education has been very backward. In fact the Hokuriku has been called “back Japan” and it has been at times difficult to persuade Japanese workers to come to these provinces. This region was one of the earliest mission fields of the Shinshu sect of Buddhists, due to the fact that about the year 1207, Shinran, the founder, was exiled from Kyoto to the island of Sado in Niigata Ken. Like St. Paul he made his afflictions turn to the advantage of his gospel for he seems to have preached, both going and coming along the whole coast, the gospel of faith in Amida. The believers

Buddhism

have been faithfully shepherded and even to-day the section is regarded as the chief "bank" of the Hongwanji Temples.

The Shinshu sect comes nearest of all the Buddhist sects, to the Christian faith, and perhaps for that reason work among its believers has been slow. One missionary writes, "they teach that they have all that we Christians have, and at a cheaper price, for the salvation they offer is to be obtained *without* repentance or change of life." In fact they make very little moral demand on their believers, and their salvation may be said to be salvation from *suffering* rather than from *sin*. The priests are active along the whole coast. "In their endeavours to hold the people they are carefully guarding the schools by pushing the sons of priests into the teaching profession, and even many priests themselves are to be found among teachers in government schools. Not only are they guarding the schools but in general they try to keep the Christians from opening work outside the cities. In town after town we have had a regular battle to secure property and get work started. When we do get a start they put special temple services at an hour to coincide with our church services and have their own Sunday schools and kindergartens to keep the children from ours. When a young man or woman breaks with the old faith and enters the new, almost invariably severe persecution follows. Many have been driven from home." But in spite of all this some signal victories have been won in the last fifteen years.

Conditions in ONE denomination, covering three of the
Christian Church four prefectures under review, reports
over 800 members, well organized and
giving over ¥10,000 per year for church purposes. All

workers on the coast are, it is needless to say, full of confidence as to the future.

One pastor is reported as saying, "It is easier to win ten in other parts of Japan than one in the Hokuriku." But comparing the state of the church on the Hokuriku with that in, say, the neighboring province of Nagano, where conditions as to education and the attitude of the Buddhists are totally different, it would seem that while it may be more difficult to bring people to the point of receiving baptism, the real progress of the church has not been unfavourable. One mission worker writes, "The people here in the Hokuriku are slow to make up their minds, but after decision they usually make faithful Christians." It may well be that a bit of religious persecution is not altogether a disadvantage in our work and that those who "come out of great tribulation" enter the more deeply into fellowship with God.

The missions at work in this region are as follows: In Niigata, the Canadian Episcopal and the American Board; in the other three provinces, the Northern Presbyterian, American Episcopal and the Canadian Methodist. The Presbyterians have a girls' school at Kanazawa and the Canadian Methodist Woman's Board have an extensive evangelistic work backed up with kindergartens at some ten points. With this much in general we may pass on to a brief paragraph on each of the four provinces.

Niigata Prefecture	NIIGATA Prefecture has a population of almost 2,000,000. There are three cities, namely, Niigata (100,000), Nagaoka (48,000), and Takata (30,000). There are 1,268 Christians
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with five missionaries and sixteen Japanese workers. There are two independent churches, both in Niigata City, related to the Congregational and Presbyterian bodies, respectively. Work was started fifty years ago with some educational and medical activities but to-day apart from one kindergarten and a small girls' school all the work is of the strictly "evangelistic" variety. "The only successful way seems to be to live long enough among the people to win their confidence." Niigata City boasts a Medical University as well as a Higher School, and Nagaoka a Higher Technical School. Industrial conditions in the province are rather poor, but the people are industrious, work very long hours and are a little above the average in wealth. The chief industries are—next to agriculture—coal-oil and sea products, with some mining and metal working. Moral conditions are said to be somewhat improving, but the province is still one of the chief sources of supply for girls for the licensed quarters of Tokyo and elsewhere.

**Toyama
Prefecture**

COMING to Toyama Prefecture we find a population of 725,000 with two cities, Toyama (75,000) and Takaoka (41,000).

There are 346 Christians organized into fifteen churches. The missionaries number four and the Japanese workers nineteen, of whom eleven are women. With the opening up of newspaper evangelism a new era in Christian work has dawned. Enquirers are appearing in all parts of the province and the outlook for the future is very promising. As to industrial conditions the people are rather well to do. With the introduction of cheap hydroelectrical power the province is turning to the manufacture of cotton, linen and silk, but the chief product remains the patent medicines which are well known all over Japan.

Ishikawa Prefecture ISHIKAWA Prefecture has 752,000 people; Kanazawa, the chief city, has a population of 128,940. There are seven missionaries in evangelistic, and five in educational work, all living in Kanazawa, and seventeen Japanese workers of whom five are women. The total number of Protestant Christians is 1,096. The Presbyterian Church in Kanazawa is the only independent church in the prefecture. Mission work was opened in Kanazawa forty-five years ago by Dr. T. C. Winn. We have before us the story of the early struggles of the little party of which Dr. Winn was the leader. It makes most interesting reading. We could wish that the Conference of Federated Missions would collect the stories of beginnings in all our fields while some of the veterans are still with us. The Canadian Methodists entered some years later, and to these two missions fell the honour of opening work from Kanazawa, in Toyama and Fukui Prefectures also. The peninsula of Noto with a quarter of a million people and with only twenty-four resident Christians is perhaps one of the least evangelized portions of Japan. Lack of communications and the very conservative nature of the people account for this condition. Kanazawa has a government higher school.

Fukui Prefecture THE adjoining province of Fukui has a population of 700,000 and the city of Fukui, 60,000. There are six missionaries, seventeen Japanese workers and 540 Christians. Many years of painstaking effort were needed in the opening of the work here, but it may be said that during the last five or ten years the church has obtained a decided foothold in some nine or ten places outside the city of Fukui. The method of work that has been successful has been a dogged

determination to preach the gospel. Great work has been done by attendance at non-Christian festivals, for preaching and Bible selling. Places as hard as adamant have been opened through kindergarten work. The weaving of habutai is the chief industry, but the manufacture of muslin and cotton cloth follows hard after. The silk industry has been hit hard of recent years but the weavers hope for a revival of foreign trade, especially with India.

CHAPTER XIII.

THE TOHOKU.

CHRISTOPHER NOSS.

The survey covers the following prefectures: Fukushima, Miyagi, Iwate, Aomori, Yamagata and Akita.

Topography JOURNEYING by rail over the main route northwards from Tokyo, at a distance of one hundred miles, one crosses a watershed and enters the northland called Tohoku. Going on over three hundred miles further, the train traverses the prefectures of Fukushima, Miyagi, Iwate and Aomori to the city of Aomori, making connections with boats for the islands beyond. On the other side of the range, westward, lie the prefectures of Yamagata and Akita, facing the Japan Sea and Siberia. Both Fukushima and Aomori reach over toward the west side, embracing the basins called respectively Aizu and Tsugaru.

The west side is covered with deep snows for about half the year. The east side is drained by two large rivers, one flowing northward behind the coast ridge and the other southward, both breaking through to the sea near Sendai. For geographic and climatic reasons this city is the natural metropolis of the Tohoku.

Sendai owes its preeminence to another cause. Lord Date, who founded the city three hundred years ago, had a retainer, Katakura, who knew what was being done by Hideyoshi in the south and west. Consequently his rivals were crushed and he prospered. In the revolution of sixty years ago there was no Katakura. The southwest has been stirred by contact with the great world beyond, but the northeast has become the backdoor of Japan, and has stagnated.

Agriculture and Climate THE problem of Tohoku is essentially a rural problem. Even Sendai is little more than an overgrown rural town, overlaid with military, administrative, educational and financial institutions. There is scarcely any business except that of catering to the needs of salaried men, and students.

The ultimate resource is agriculture, and that is in a desperate plight. It is a curious anomaly that at a time when the attention of the whole world is being drawn to the problem created by the success of Japanese farmers in California, the same people are accomplishing so little with their land in Tohoku. The peasants have gone stale. They seek irrigable land for rice, while the uplands are neglected or utilized to raise a few vegetables that go with a diet of rice. The countryside needs an economic revolution. One wonders if judicious inoculation with a few colonies of Swiss, Danish or Swedish farmers would not be good for it.

General Religious Conditions THE climate agrees with the foreign missionary. He thrives, lives long and does a great deal of hard work. He keeps up the enthusiasm of his Japanese associates. But there is little to show for all the work. The older indigenous population is harder to move than in the more progressive southwest. The young often respond, but the water of baptism is hardly dry upon them before they get ready to migrate to the southwest. For example, of the graduates of North Japan College, a Christian school (Tohoku Gakuin), it is hard to find one hundred who have remained in Tohoku, but in Tokyo alone there are two hundred and fifty. Consequently it is many times more difficult to bring a church to the point of being able to support its own pastor than it is in Tokyo or beyond.

There is no appreciable opposition from the old religions, except on the west side, where the prestige of Hongwanji Buddhism in Niigata Prefecture seems to have extended itself. On the east side the antagonism is very slight. To the thoughtful evangelistic worker this is

not cause for encouragement. It makes one feel that the country is not considered worth fighting for. But it is. Ultimately the bread cast upon the waters will return to us.

Christian Occupation In general the field has been fairly well covered. There are very few counties that have not been touched. To be exact, all of the nine cities and fifty-nine of the seventy-four counties have one or more resident evangelistic workers. In many cases these are not backed up as they should be. Trying to live and work in the same rented cottage, handicapped by the presence of those who were too hastily baptized in the past, more or less isolated from the society about them, and too infrequently visited by an inspiring leader, they are liable to suffer discouragement and degeneration. Happily these risks are being more and more clearly seen and guarded against. If at all feasible, such workers should be given a sabbatical year to renew their spiritual and intellectual resources, or, at least, occasional leave of absence for two or three months at a time, to live in a typical Christian environment, or to study and work under spirit-filled teachers. Otherwise the money spent to maintain them may not only do little good but may even do harm.

Problems As is natural, practically all the denominations in the field are represented in Sendai, where regular services are held in twenty-three different places, not to speak of scattered Sunday schools. Assuming that in a county-town of about 10,000 population it is well to have more than one church, and that even in a smaller place the juxtaposition of a "Catholic" and a "Protestant" church is sometimes inevitable, it may be said that there are but two or three instances of regrettable overlapping. But two evils do exist. One is that of staking out a claim and precipitately baptizing applicants or beginning regular services before the time is ripe, simply for fear that the opportunity may be seized by a rival organization. Both the foreign missionary and the native worker are apt to sin in this regard, the latter perhaps more so because his opportunities for inter-

denominational fellowship are fewer. The other evil is the comparative neglect of the rural field proper, which, of course, comprises the great majority of the population.

In the cities the great problem is created by the presence of the mobile intelligentsia. If the worker follows the line of least resistance he wins the official and student class, with the result that the original inhabitants do not feel at home in the church. As has been intimated, such work renders a great service to the nation as a whole; but it does not accomplish much in the way of building up a permanent local church.

In the larger towns most of the people are tied up with certain graveyards and certain practices which cannot be reconciled with a profession of Christianity. The line of least resistance lies in work for children and the young. Hence the vogue of kindergartens and day nurseries. Then the worker becomes involved in a dilemma. If he ministers to the poor mainly, the well-to-do are estranged, saying: "I am not yet so poor that I have to go to Yaso." If he attempts to maintain a kindergarten of high standard so as to attract "the better class" he is likely to be so beset by the practical tasks of an educator as to have little time for his proper spiritual functions.

Reaching Villages

REALLY the easiest work is that of winning the villages, and this in time would solve the whole problem. The Orthodox (Greek) Church at Magata, Junisho, Akita Prefecture, has shown what is possible in the way of a mass-movement. But the villages have been almost wholly neglected. What is needed is the establishment of a number of circuits to be served regularly by hardy evangelists,—whether foreign or native it matters not, if only there is a real love and respect for country folks. The stations on the route should be changed occasionally, giving preference to the places where interest is manifested. They may be visited as infrequently as twice a year or as often as once a month, or oftener. In the intervals the inquirers may be kept busy by means of the material furnished by the office for literary evangelism, "newspaper evan-

gelism," so-called. Applicants for baptism should be referred to the mother-church in the county-town if there is none nearer, and a resident worker should not be supplied until the pressure becomes irresistible.

Literary Evangelism and Rural Youth REPRESENTATIVES of seven Christian bodies cooperate to maintain the Sendai Shinseikwan, an office, a laboratory, for literary evangelism. The field is divided among workers who are ready to do what they can for isolated inquirers in rural districts. The greatest need is that of literature suited to the needs of country folks. Recently a questionnaire was sent to a number of typical inquirers who had been helped in this way, asking what points should be observed in preparing a tract for first inquirers. Most of those solicited sent thoughtful replies. The consensus is that the presentation must be simple and untechnical; that it is necessary first of all to arouse an interest in religion; that it must be shown that Christianity is very different from what is commonly called "religion"; that the rural youth is tired of being commanded with authority; that he dreads anything that may bring upon him the suspicion of the police; that the villages are full of ambitious young men who feel baffled and need encouragement; that they need to be taught how to find wholesome amusement; how to live a noble life right where they are; that they resent insincerity in their teachers, and that they crave the help of one who will resolutely grapple with their problems and see them through.

Orthodox Greek Church So much for the problems of the field. Of the bodies at work the oldest is the Orthodox (Greek). The great Russian missionary Nicolai, from Hakodate, was the first to exert influence on Tohoku. Twenty-five years ago the paid workers of this church were widely scattered, especially in North Miyagi and South Iwate. Since the revolution in Russia, needless to say, there has been no aid from that quarter. There has been, of course, a slump. There are now fewer adherents than there were then; but they

still number, probably, between three and four thousand, of whom about one-third are children. They support eight priests and three evangelists, who serve about forty regular stations.

Roman Catholic Church TWENTY-FIVE years ago the Roman Catholic Church claimed over three thousand adherents. They certainly have no more now, probably less. The funds are scanty. Most of the work is done by French missionaries on the east side and by German missionaries on the west side, who live in the cities and in a few very important towns. The centers are at Sendai and at Akita respectively, where nuns assist in educational and medical work. The Japanese priests and catechists are fewer than the missionaries, who number twenty men and ten women. But they set the rest of us an example in the matter of discipline. Candidates for baptism must stand a probation of six months, and three examinations. A girl is refused baptism until her parents agree in writing that they will not marry her off to an unbeliever.

Other Bodies THE work of the other bodies, commonly called Protestant, began in 1880. In chronological order they are: American Baptist, Reformed Church in the United States (Nihon Kirisuto Kyokwai), United Christian (Kirisuto Kyokwai), Congregationalist (Kumiai Kyokwai), Methodist, Christian, American Episcopalian (Seikokwai), Evangelical Association (Fukuin Kyokwai), Salvation Army, Oriental Missionary Society ("Holiness") and Seventh Day Adventists. The details are indicated in the following description of the several prefectures. The numbers are of enrolled adult members. To get the resident Christian population the figures need to be discounted twenty or thirty per cent; for the number of those who have gone off to other parts is hardly offset by the presence of those who are enrolled elsewhere, for reasons stated above. In the figures given by the Salvation Army there is also an element of duplication. Probably two-thirds would be about right. Such statistics are but approximations anyhow.

Fukushima and Miyagi Prefectures THE prefectures of Fukushima and Miyagi have received the most attention from the missionary forces. It is doubtful if any other section of Japan has been so thoroughly canvassed. The bearers of the Gospel are usually given a kindly welcome. But economic conditions are adverse. Except in the coal mines about Taira and other mines here and there, about the only resource is agriculture, particularly sericulture. The latter is an extremely exacting business and the returns are quite uncertain.

Miyagi prefecture has a population of 961,768; Sendai, 118,984. In this city there are 6 foreign families and 10 women in evangelistic work; 15 native men and 8 women. Not counting the "Catholics," there are 10 groups, over 3,000 enrolled members (probably about 2,000 resident). In 14 counties there are 15 men and 5 women at work, and 1553 members; one county is worked by the Orthodox (Greek) Church only; one is unoccupied.

Fukushima prefecture has a population of 1,362,750; Fukushima city, 35,762: 1 foreign family and 2 women; 6 native men and 4 women; 7 groups, 625 members; rather overchurched. Wakamatsu, 37,549; 3 foreign families; 8 men and 6 women; 5 groups, 431 members. Koriyama, the railway center, 26,218: 2 foreign families and 2 women; 4 men and 3 women; 4 groups, 335 members. In twelve counties there are 17 men and 8 women; 951 members. In four counties there are only occasional meetings.

Iwate and Aomori Prefectures IN Iwate and Aomori the population is sparser and somewhat harder of access. In this respect the worst district in Tohoku is the coast of Iwate, to reach which one must choose between tipsy little coasting steamers, an all-day ride by automobile over dangerous roads, and a climb over an almost impossibly steep pass (Sen-nintoge).

Iwate, population 845,540; Morioka, 42,403: 2 foreign families, 1 woman; 4 native men, 3 women; 6 groups, 332 members. In 8 counties there are 10 men and 3 women, besides a foreign woman who devotes herself

to the work centering in a small town; one county is regularly served from the outside; in all 546 members; one county is worked by the Orthodox Church only; three are unoccupied.

Aomori, population 756,454; Aomori city, 48,941: 1 foreign family and 1 woman; 2 native men and 2 women; 4 groups, 344 members. Hirosaki, 32,767; 2 foreign families and 3 women in evangelistic work; 3 native men and 3 women; 3 groups, 299 members. In 5 counties 8 men and 5 women; 340 members; 3 counties are unoccupied.

Yamagata and Akita Prefectures IN Yamagata and Akita the traveller notices better roads and neater fields than on the east side. There may be high wind and heavy snow in the winter, but the summer is more dependable. Moreover it may be on account of a quieter sea and shorter route, or for some such reason, that the people are more wide-awake and aware of what is going on in the rest of the world than about Sendai. Particularly those of Akita may be described as the keenest in Tohoku. They have found oil on their land and they know how to exploit the Hokkaido. Millionaires are not so rare as in other parts. Such religions as Tenrikyo and Konkokyo flourish; also immorality and embezzlement. From a worldly standpoint the Christian forces have made a mistake not to give more attention to this district. In Sendai, for instance, there are four Christian girls' schools, including one Roman Catholic. One of these should have been placed in Akita and another in Yamagata.

Yamagata prefecture, population, 968,925; Yamagata city, 48,399: 2 foreign families, 1 woman; 4 native men, 5 women; 5 groups, 267 members. Yonezawa, 43,007: 4 native men, 1 woman; 5 groups, 305 members. In 5 counties 5 men and 3 women; 2 counties are served from the outside; in all 518 members; 4 counties are served occasionally.

Akita prefecture, population, 898,537; Akita city, 36,281; 3 foreign families, 3 women; 4 native men, 3 women; 4 groups, 356 members. In 8 counties 10 native men, 1 woman, besides one foreign man, self-supporting; 278 members; one county is unoccupied.

CHAPTER XIV.

HOKKAIDO AND SAGHALIEN.

F. W. HECKELMAN.

Some Statistics HOKKAIDO has an area of 36,297 square miles, which is divided into ten districts (*Shicho*), to which another is added for the Kurile islands. Hokkaido is the second largest of the islands of the Empire. The population of Hokkaido is 2,359,097. Though a new and expansive field the people live mostly in cities and towns. There are six major cities, varying in population from 40,000 to 145,000, with Christian work in all of them. There are ten secondary cities—population 10,000 to 27,000 with Christian work in all of them.

There are twenty-five first class towns—population 5,000 to 50,000—with Christian work in ten; twenty-five secondary towns—population 5,000 to 18,000—with Christian work in only five places.

There are 175 organized villages—population up to 5,000—with Christian work in only twenty-four places; and there are fifty-nine growing village groups, soon to be organized, with Christian work in none of them. In a total of three hundred cities, towns and villages Christian work is carried on in just about fifty-five places.

Christian Forces THE Christian Forces occupying this field total as follows: evangelistic missionaries, twenty-one; educational missionaries, eight; a total of twenty-nine. Of native forces there are, ordained men, thirty-two; un-ordained, twenty; women, eleven; a total of sixty-three. This gives a total force,

of foreign and native-workers, of ninety-two. These Christian workers concentrate their efforts in fifty-five places out of the total three hundred cities, towns and villages.

Of institutions we have two good schools for young women—the Methodist school in Hakodate, and the Presbyterian school in Sapporo. The Methodists have a social service center in Sapporo; and there are some seven or eight kindergartens. Careful attention is given to Sunday school work in all of the churches, the Methodists leading with 3,392 scholars.

Social and Industrial Groups A STUDY of the Christian contacts in the social and industrial groups reveals the following facts. The industrial group, toiling in some 500 factories, remains almost untouched; the coal mining group, where the need—physical, moral and spiritual—is very great, remains almost entirely neglected. This is also true of the fisher groups. The farmer group has been touched only here and there. Contact with the railroad group is only partial in the major cities. The important and hopeful student group is touched in only four major cities. Dr. Jno. Batchelor continues to give much attention to the Ainu, but they are a rapidly disappearing people, for there are only about 18,000 left in the island.

Indigenous Resources in the Church THE indigenous resources are indicated in the following facts. There are 25 self-supporting churches; 21 aided churches; 44 kogisho (chapels or preaching places). It is probably true that if the churches spent on local needs what they send to the "Central Fund in Hokkaido" the whole work would be self-supporting. All of the missions and denominations have given careful attention to the matter of property, and hence have valuable centers which they own free from debt. The native leadership stands perhaps as high as any in Japan, most of the men being college trained, and some of them trained abroad. The membership seems to be the most vigorous in Japan; the sense of loyalty and responsibility being

highly developed. The total membership in the four largest denominations is 6,404. In detail these statistics are: Presbyterian, 2,004 (non-resident, 981); *Seikokai*, 950 (non-resident, 399); Congregational, 1,593 (non-resident, 703); Methodist Episcopal 1,857 (non-resident, 699).

Missions IN so far as the missions are concerned it seems to be the judgment of those most competent to speak that no new missions should enter, but that the present force should be kept efficient, and that greater strength should be put into the established churches, placing the leadership upon the native forces. With the exception of a few mission churches in the Methodist and Presbyterian Churches the whole work is the hands of the Japanese Christians.

Shinto and Buddhism CHRISTIANITY faces highly organized, state subsidized, Shintoism with 421 Shrines and 180 priests; and Buddhism, which presents increasing competition and opposition through its fine temples, its excellent organization, its preaching places, its young people's organizations, its Sunday schools, its 880 temples and 804 priests.

Morality and Health MORALLY Hokkaido presents the problem of a new country where strong old family ties have not yet become rooted. There are 3,180 prisoners, and 2,690 registered prostitutes. Drinking is greatly on the increase. The health of Hokkaido is much undermined through bad housing in a rather severe climate. The chief diseases are tuberculosis, pneumonia, typhus, diphtheria, scarlet fever, and serious bowel troubles. The death rate from tuberculosis in 1920 was 79.3 per cent per 1,000 deaths. There are 1,466 physicians, one for every 1,500 of the people.

The Future As to the future, as has already been indicated, the native force should be greatly increased with well trained men and women. It would seem wiser from the point of view of Hokkaido to put more strength into men rather than into places of

no great promise. There is a strong feeling that the field must be more widely occupied, but that it might well be done through well established churches and institutions rather than through the missions.

A Great Need

ONE of the greatest needs of this great north land is an up-to-date school for young men. Such a school should be established under the leadership of the Japanese churches with the missions cooperating with generous money and efficient men. Educationally there is great need for such a school, for in 1921 more than 5,000 young men could not get into the middle schools because of a lack of such schools. But the need is greater than these figures seem to show. As is indicated elsewhere Hokkaido has two Christian schools for girls, but none for young men. Without Christian educational facilities for young men the Christian home becomes almost impossible.

The official group is not hostile toward Christianity, in many ways it is favourable, but not actively helpful. The educational group is becoming more favourable. The professional group is drawn more to Christianity; the business and industrial groups though difficult to reach are open-hearted and seeking something better.

Influence of Hokkaido University

ONE cannot speak too highly of the influence of the Hokkaido University over which Dr. Sato, a most loyal Christian, presides. His influence in the University in the selection of men and in the shaping of the policy of the school is of the utmost help to the Christian forces. More than thirty of the professors are active Christians. Dr. Sato himself preaches very often and much of the time teaches a Bible class.

Influence of Individuals

THE great influence of the Sapporo Band, begun by Dr. Clark and greatly influenced by Bishop Harris, is still a living one through such men as Dr. Sato and Dr. Miyabe. Mention might well be made too of long missionary residences, making continued work possible, such as those of Drs. Batchelor, Rowland and Pierson, of Miss Smith, Miss

Dickerson and Miss Hampton; and recently of the writer who spent fifteen years in Hokkaido as superintendent of the Methodist work, while the others mentioned spent from forty to fifty years on the field.

Statistics for Missionaries THE statistics for missionaries on the field in 1923 are as follows: Presbyterian Church (*Nihon Kiristo Kyokai*); 11 (educational, 4; evangelistic, 7); Congregational (*Kumiai*), 4 (all in evangelistic work); Methodist Episcopal (*Nihon Mesojisto Kyokai*), 8 (educational, 4 evangelistic, 4); Church of England (*Seikokai*), 6 (all in evangelistic work).

The Mormons are not included in this survey. The Seventh Day Adventists have had one family in Sapporo. If they are included for the year 1923, Hokkaido had a force of 8 in educational work, and 21 in evangelistic work. In addition to this, mention should be made of three men in educational work in the Hokkaido University, who have no mission relation, however.

The records also show 18 Roman Catholic priests and 21 sisters, aside from the monks and nuns in Hakodate, whose numbers could not be obtained.

This survey does not include the work of the Roman Catholics. It was not possible to obtain detailed data from them. They are located however in all of the chief centers, and have a fine hospital in Sapporo. On the whole their work seems to be well done. There is only one Baptist Church in Hokkaido, that at Nemuro.

The Seventh Day Adventists have been in Hokkaido for some seven years, but have thus far no organized work outside of Sapporo, where they have only a preaching-place. The Holiness Church did not report. They are located in Sapporo, Otaru, Engaru, Kushiro, Asahigawa, and have had work in two other places. The Lutheran Mission has one preaching-place in Sapporo.

The Japan Presbyterian Church has work in 26 places; the Episcopal (Anglican) in 25 places; the Congregation Church in 12 places; the Methodist Church in 12 places—having however two churches in Sapporo and two in Hakodate, and 16 preaching-places connected with

the above organized churches. There is one independent Methodist preaching-place in addition to these.

Saghalien THE Japanese half of Saghalien has population of 103,630. There are four cities ranging in population between 6,000 and 12,000. Toyohara is the chief city. Here are located two churches: one a Roman Catholic and the other a Seikokai church. The Presbyterians have visited the place, as also the Methodists. At the present time there is no Protestant worker there. There are also seven places with populations ranging between 300 and 4,000. Otherwise there are no centers of population worthy of special mention, there being however many small places composed mostly of fishermen, lumbermen and miners. There is a large influx of people into the island, and the government is encouraging colonists who are not afraid of the cold and isolation. The Methodists propose entering the field soon with a strong man.

PART III.

EDUCATION.

CHAPTER XV.

CHRISTIAN EDUCATION FOR MEN.

(An Attempt at Reappraisal of Opportunity).

B. F. SHIVELY.

**Opportunity
Created by
September
Disaster**

THE year 1923 has added another chapter to the story of Christian education for men in Japan. History will record in this chapter very little that is new. The greater emphasis will be given to the losses occasioned by the great disaster of September first. These are to be covered in a separate article. Hence we pass them by with brief observation.

There is no question but that the losses in institutions and equipment cut deep. This unfortunate reverse will be made good in a short time by the cooperation of thousands of friends, and the church as a whole will be the better for it through enlargement and enrichment of life to many. The crucial question however remains, will the leaders in Christian education in Japan merely rebuild or will they have vision and tenacity to see and to carry through, the opportunities which this experience makes possible, for reconstruction and realignment of agencies for Christian education in keeping with present-day tendencies and conditions on the one hand, and the larger Kingdom outlook on the other ?

Attitude of Government It is no longer a question of the attitude of the government toward Christian education for men. Practically all restrictions have been removed. Whatever remains we may gladly accept for purposes of greater incentive. Christian education enjoys unlimited freedom in Japan to-day. Recognition awaits such schools as care to have it if they attain to the high standards set by the authorities. The closing months of 1923 and the beginning of 1924 showed a strong desire on the part of the government for mutual cooperation with Christian schools in the education of the youth of Japan.

Public Confidence PUBLIC opinion also has befriended Christian schools. Never before have they enjoyed a more wholesome public confidence. The Christian kindergarten furnishes the most conspicuous example. The cradle-roll is no longer the monopoly of the Sunday school. The Christian kindergarten has its waiting list of babies enrolled soon after birth. In the case of the kindergarten it is not the teacher but the mother who sees to it that the new baby's name is entered early. This is not a fad. Fad days are over so far as the Christian kindergarten is concerned.

It is almost needless to say that Christian schools of all grades enjoy a similar confidence. It is not a new thing that our schools were crowded in 1923. They were only a little less crowded in 1922. And unless we become more wise than we have been they will be still more crowded in 1924.

Danger in Imitating Government Schools THERE has been a real desire on the part of Christian schools to raise their standards of scholarship. This is partly forced by the government and partly the result of keener competition upon the part of students desiring to enter. One after another Christian schools of all grades are approaching the standards of government schools of the same grade. From one point of view this may be a

matter for congratulation. But there are grave dangers involved in the present tendencies of our schools which call for critical examination. If Christian education has a mission which is unique, it is fast being lost in the process of attempting to conform to government regulations. So much is this the case that the likenesses are becoming more striking than are the differences. This is not as it used to be.

Time was when a Christian school bore marks which stamped it as unique. Some of these characteristics were no doubt unimportant. Others were of the utmost significance. These we cannot afford to lose, yet it is these which we are in danger of losing to-day. So marked were these characteristics that the graduate was stamped with a deep-seated determination to give his best to the service of his fellows. Underneath the crude exterior shown in some of the photographs bequeathed to the relic room by the departing graduates of the early years there was a certain manly quality of infinite self-giving and devotion and loyalty of purpose which has distinguished the lives of scores of Christian leaders for more than a generation. But these men are fast going. They have done great tasks. There are greater tasks to be done in this very age. We ought to be growing better men in our schools to-day than in any previous generation. We simply must do it. This is not a plea for the "good old days." It is rather a plea for that vital quality in Christian education which makes men god-like. Many of our Christian school-men are feeling the urgency of what we are here trying to set forth.

Dangers in Overcrowding THE fact is we have gotten ourselves into a situation where we are being born along year after year with the tide. The schools of the early days had a singleness of purpose which kept them true to their task. To-day we are trying to do at least two things. We are trying to be Christian as the early schools were. We are also trying to take an increasingly large share in making an education possible for

the ever growing numbers of men and boys who knock at the doors of the schools. Christian courtesy and a desire to be of service to the greatest number has led the Christian schools to the congested condition they are now in. It may be impossible to keep a school definitely Christian in its atmosphere while at the same time filling it to the bursting point with mature students who have had a minimum of Christian contact. At least our Christian schools for men are being over-run to-day to such an extent that they are in grave danger of losing both their educational and their Christian characteristics.

Reduction of non-Christian Elements We are not calling into question the worth of an education apart from Christianity. It is better than no education. An education that is part Christian is better.

The aim of every school which bears the name Christian must be definitely and thoroughly Christian or the whole cause suffers as a consequence. If the Christian church in Japan wants to go into the business of education for the youth of Japan that is one thing. If she is definitely committed to the task of growing Christians, which we believe is her true mission, that is quite another thing. She cannot do both in the same institution. In the previous case it may be allowable to share with the other schools of the nation in caring for large numbers. It is quite another matter when a school assumes the responsibility of representing Christianity. For a Christian education is not merely an education given within the walls of an institution which bears the name Christian. There is a certain quality to a Christian education which is the result of a daily Christian nurture in an environment or situation which is as nearly Christian as it is possible to keep it. The unchristian elements in both the environment and in the content of the curriculum must be reduced to the minimum while the Christian are kept at maximum. If this is true our present method of procedure is deadly.

Kindergartens AT present the Christian kindergarten is doing by far the most effective piece of Christian education found in Japan. The reasons are not far to seek. They are mainly two. In the first place the kindergarten gets the children very early in life and therefore has a unique opportunity to start them on the "Great Highway of Life" which leads God-ward. In the second place the kindergarten is in a class by itself as an educational institution. If you want to know what education really is, frequent a well regulated kindergarten where pupils and teachers are engaged in sharing in the experiences of living. You will find a social group characterized by warmth, and enthusiasm, purpose and cooperation. You will find here child problems arising out of the actual situations which are vital to the children. These must be solved to allow their activities to go on unhindered. You will find many eager little hands ready to give a lift at all times. Here is education of the most vital kind.

Of these splendid institutions there are about 250 under Christian guidance. Would there were ten times as many doing their work equally well. At present about twenty per cent. of all the kindergartens of Japan are Christian. Ten times as many would go far toward bringing in the Kingdom within a generation or two.

Primary Education THERE are more than 25,000 primary schools in Japan. Dr. Schneder points out in the Christian Movement for last year that less than two one-hundredths of one per cent. of the primary pupils of Japan are in Christian schools. This is because the government has assumed its clear duty toward the children and has provided so well for primary education. We raise the question here as to whether Christian education can do its work thoroughly so long as it utterly neglects the child from the age of six to the age of fourteen. Here again it all depends on the purpose of our Christian education. If the entire habit-formation period

with its almost infinite possibilities for giving a set to the life is handed over to the influence and guidance of teachers who are non-christian or anti-christian we may expect very fragmentary results in the formation of Christian characters when the students come to our middle and higher schools.

It is surely true of the Japanese child, in a special sense, that his teacher in these early formative years has the child's respect and even reverence. Under such circumstances the wise teacher can determine the life of the child for the future. That is to say, he can help the child to an open-minded attitude and awaken within him the desire for a definite share in fellowship and ministry with God in His purposes for men. But it is also true that the vicious teacher can close the mind of the child and prejudice him forever against Christian influences. Almost any Japanese of maturity will verify this statement from his own experience. This is an alarming situation for there are thousands of such teachers among the tens of thousands teaching in the primary schools in Japan to-day. It is a situation which we cannot neglect and be true to the generation in which we live.

Possible Courses

Two courses lie open to the church where she can be of significant service. In the first place the conception of this paper would call for typical educational centers essentially Christian throughout. There would be schools of all grades from the kindergarten to the university. These would be closely linked together in the uninterrupted task of Christian education. They would provide nurture for the Christian development of each life through instruction and training in Christian living. How many of such centers there ought to be we do not attempt to say. It is far more significant to the purposes of the Kingdom that these institutions should be thoroughly Christian than that there should be many of them. From these centers we should expect our Christian leaders for all phases of life.

There should be a wide range of studies offered in the advanced courses. Literature would be stressed, as this subject offers one of the most fruitful fields for the development of Christian character. But such an institution should demonstrate the fact that there is no department of learning which lies outside the realm of Christianity. In Japan it is commonly thought among scholars that science lies without the interest of Christianity. This is probably because the Christian schools have not developed their science departments. Typical Christian schools ought to go into this field thoroughly and redeem science in Japan.

The second significant service Christianity ought to render in the field of education which is not being rendered is to establish herself in strategic centers where the primary teachers are trained for their work. The training they receive is necessarily so limited and technical that there is little opportunity for culture. The type of ministry Christianity ought to give to these teachers-in-training should be carefully adapted to purposes of culture. The aim might well be to help the teachers to a broader outlook and a richer life for themselves, in the first place, and through them for the primary children. This would necessarily be an indirect ministry but who would attempt to evaluate the returns in richer child life which would follow in the case of each individual teacher who would find a new conception of his work as a teacher thereby?

The type of institution which would best meet this ministry would be determined by the need to be met and the consequent service to be rendered. Fortunately we are without a tradition here to dictate what form the work or the institution must take. There is a real opportunity to be guided by the demands of the situation itself. One thing may be asserted at the outset. The plan ought to be of ready access to the students for whom it is established, and it ought to be designed and accommodated to their richest and highest development. Such students are

hungry for fellowship. They love music and recreation of various kinds. They are alarmingly nationalistic. If they could be helped to a cosmopolitan view of life it would be immeasurably worth while. Definite Christian programs might not be advisable in all instances or even in any. Let it be recognized that this is the fact and do thoroughly what is possible along less definitely Christian lines.

Middle School Education SOMETHING like six per cent. of the middle school students of the empire are in Christian middle schools. This sounds rather insignificant and yet it represents a host of 10,000 boys. It is again a question of purpose. If we are purposing to help the state in housing the students of the land we may lay claim to a reasonable degree of success. But if our purpose is an efficient education which aims at wholesome living and which seeks to accomplish its purpose through helping the boys to live as full a life as possible every day then we are far from succeeding.

That there is pressing need for more middle schools is self-evident. Perhaps a third more schools would not do more than comfortably accommodate the students who wish to enter. It becomes a serious question as to how many such schools the Christian forces should undertake. The point of view of this paper is that the number of schools the church handles directly and thereby designates as Christian must be determined by the facilities the church has at her command for making them definitely and positively Christian.

Schools of Higher Grade TIME was when the schools of higher grade, labeled Christian, went begging for students. Now, these same schools are turning away two and three times as many students as they can receive. In most higher schools the congested conditions and the problems incident thereto are very acute. The ill effects to moral and religious nurture and training due to these abnormal conditions affect not only

the higher school students but also the younger grade students in other departments of the same institution. The sudden influx of several hundred students of higher school and university grade—students who have reached the age of later adolescence or near maturity, unfamiliar with the Christian Way of Life—percipitates alarming problems in an atmosphere already over-charged and over-strained.

Influence on Society THE comings and goings of a body of students and teachers out into the larger society and back again into their student groups carry with them infinite possibilities for good or for ill. No so-called Christian institution can afford to have the influence on society of its faculty and student body to be anything but thoroughly wholesome. There is but one guarantee for a wholesome influence from such a group. This guarantee consists in the wholesomeness of the group. For us Christians this means that the members individually and in all their relations with one another and with the larger society be Christian in reality rather than in name.

One can picture in his imagination such schools. Why should they not be a reality? It is a source of pride and satisfaction to find that the students who represent the Christian schools on oratorical platform are more and more discussing problems which have to do with high ideals. They reveal an earnestness for better things. But in addition to orations of lofty sentiment we want the men who represent our ideal schools to be known everywhere they go as Christian gentlemen. Our athletic teams will be known from one end of Japan to the other and throughout the Orient not simply for their prowess and skill but for their sportsmanship and gentlemanly qualities.

Special Schools THE case is somewhat different in schools like night schools and other special schools attempting to meet a need otherwise unmet. The work done in many of them is charac-

terized by a zeal which puts to shame many schools far better equipped and manned. It may be said that the primary purpose of these schools is to render service to a class of youth who for various reasons have not access to the day schools. This is a service entirely worthy the church. Let her put as much Christianity into the situation as is possible. The church is being served today by some choice workers who were helped to a new way of life through one or more of these schools. All success to them in their worthy mission.

The Outstanding Contribution BUT the outstanding contribution which Christian education can make in the development of this nation to the accomplishment of its highest purposes under God certainly lies in the direction of the creation and conduct of institutions for Christian education in an environment which is as thoroughly Christian as it is possible to have it. To this end ambition for expansion, desire to serve larger numbers, and every other lesser motive must be subordinate to, and if need be, sacrificed for the accomplishment of the one dominant purpose.

We have already said these institutions must be educational. This point needs repeated emphasis. The pursuit of high educational standing should be secondary only to the constant purpose of making them Christian. Under favorable conditions the two will proceed together.

Such schools are inconceivable without teachers of marked attainment both as Christians and as educators. Too often the requirements are satisfied if a teacher is nominally Christian. It were far better to have teachers Christian at heart, though not confessedly so, than to be satisfied when the "letter of the law" is fulfilled through a flabby, and incompetent figurehead. To such virile schools as we have in mind such a teacher would be a decided liability.

The method of procedure in the school in the work of education in the class-rooms, in the dormitories, on

the playground and in the administration department; counts so vitally in the development of character that it goes far towards making or breaking a school. There is little hope of realizing the success which is possible so long as we continue along the lines of present educational procedure.

Present Defects : ABOVE kindergarten grade our schools are "Dispensing built on the fundamental assumption that Knowledge" knowledge is the all important thing in education. We therefore proceed to dispense knowledge, so much the first year, so much the second year and so on. This accumulating stock of knowledge is looked upon as preparation for future living. In the teaching of religion we have been following a similar course. In our Sunday schools we teach a certain amount this year and cover another section of the Bible the next, and so on. We expect this Bible material which the pupil has learned to work magic in his life. In all this we have been teaching subjects and not boys and girls. We have been fixing our attention on the future and not on the present.

The Great Teacher started with the learner and his needs. He seems never to have been concerned about the future but put all his soul into meeting the needs of the present in the life of those about him. Their problems always took first place in his thought and effort. The Great Teacher did not set his pupils the task of learning knowledge. But he did help them to live better. He did interpret to them the significance of living. Experience is at the very heart of such education. It is all one with the art of living a full rich life at every moment of existence.

Neglect of Training FURTHERMORE we have been trusting almost wholly to instruction and have omitted training. Training has the utmost significance in the building of a Christian life. Time and time again we see young men go out from our schools

into life with high ideals. We follow them a few years and wonder why it is they gradually lose their idealism. By the time they reach places of influence they are with the crowd in thought and practice. Is not the answer to be found just here? In the schools the students are kept busy on an organized course of instruction, the object of which is knowledge. Training is not only left to chance but there is not even time allowed for it. A perusal of the curriculum of almost any Christian school leads definitely to this conclusion. To say that training takes place outside the curriculum is to acknowledge that it is a side issue. It is not too much to say there is not enough organized Christian work being done in any Christian school to provide adequate training in Christian life and service for one out of ten of the boys who are Christians. Even the theological schools are lamentably deficient here. All alike stand condemned and the sooner we take the situation seriously in hand the sooner will better schools begin to appear.

More Contacts with Society Needed THE question of equipment for the schools already in existence and the question of more schools will be solved as soon as contacts with society are established. Christian schools have isolated themselves from society. They have seldom become a part of the community in which they live. They started as mission—and therefore foreign—affairs. In some conspicuous instances these schools are passing to the Japanese. This is a decided advantage but there remains much to be desired. It is said that Waseda University has in the past deliberately set herself the task of forming as many contacts with society as possible. Today nine out of every ten country journals in the empire are at the behest of this great school. What a magnificent opportunity to mould the thinking of a nation! In time of need Waseda can literally rally the nation to the support of a worthy cause. The church is not in the journalistic field. We do not advocate that she should be. We mean simply to suggest that vital contact with society would work a miracle in the financing of Christian schools.

Obligation to Immediate Community THIS brings us to the question of the obligation of a Christian school to its immediate community. Investigation fails to discover a single school which has a definite plan for ministering to the community in which it exists. Helpful influences do filter through to the community but they do so incidentally. The conception of this paper is that the school has a definite obligation to the community first of all for her own protection, and for the accomplishment of her high purpose. If the school does not redeem the community the community will prey upon the school and tear down many of its best results. It is the height of folly to try to keep the morals of a school high if the community is vicious. We sin against our young men not once but twice when we tolerate conditions about them which lead to their downfall and then piously wash our hands of the whole matter by turning them away. Nor is this all. We sin against society, for in nine cases out of ten such men are turned back on society worse than they were when they came to us. This is one of the most serious matters connected with the work of Christian education. Such a conception of the Christian school and its work as we are here suggesting will deal with this problem as a matter of first concern.

What a magnificent opportunity to launch a project which will at once begin the work of redeeming the community of the school and at the same time provide the training necessary for the healthy growth and development of a group of Christian young men. In a preceding paragraph the need of training in the Christian life occupied our thought. Here is training of the most vital kind. Under the direction of professors and teachers or other leaders of the community several groups would be led to undertake various phases of the larger project in which a considerable number would be engaged. Periodically there would be group conferences and conferences of group leaders. Many of these conferences might

well take place in the class room as curriculum material. If this should happen we would have a bit of the most vital education going on in Japan today.

Such a school in a community ought to work a miracle. In the first place the advantages the school could offer the community in cultural programs are significant. It certainly would not be long until the community would begin to realize that the school had an interest in the welfare of the community. The effect would be that the community would respond and presently be cooperating with the school in its purposes instead of undermining what the school might be trying to do. From this point of vantage the school would reach out in influence to an ever widening field from which cooperation would come with increasing helpfulness.

Conclusion

CHRISTIAN education for men in Japan has thus far met an important need.

Those most immediately concerned in the enterprise would probably be among the first to concede shortcomings, of serious consequence. If we are wise we shall not go on congratulating ourselves on the partial successes, but rather, seriously attempt a new evaluation, detailed and complete, in the light of our past and in the light of the unprecedented opportunities of the day.

CHAPTER XVI.

A SURVEY OF CHRISTIAN EDUCATION FOR WOMEN.

CHARLOTTE B. DE FOREST.

Introductory THE material in this paper was largely collected through a questionnaire sent out to some forty-eight girls' schools. None of the eleven Roman Catholic schools replied. The twenty-eight schools that responded represent all the large Protestant denominations. Several that lost records or equipment in the earthquake were unable to furnish statements or naturally felt that such statements as they might make were not representative of their work in normal conditions. The lines of progress inquired into were four, under the heads: administrative, curricular, religious and social.

Administrative IN the competition with the government schools that the Christian schools inevitably have to face, administrative efficiency becomes a vital factor. Hence topics such as pensions for teachers, government privileges and improved equipment come to have importance as affecting the standing of a Christian institution. The new government privileges that came to Christian schools in 1923 are worthy of note, not merely for their own sake, but because they represent on the part of the government a growing attitude of appreciation and desire to encourage worthy private enterprise in education. These government encouragements were of two kinds: financial and educational. The financial was in the form of subsidies from local or prefectural governments, Tokyo and Maebashi being the places reported. The subsidies in Tokyo were designed for the increase of

teachers' salaries, and the largest amount reported as received by one school was ¥1,430. The educational privileges granted ranged from local to central government: permission to Kyoritsu Girls' School in Yokohama to open a kindergarten (prevented by the earthquake); to Poole Girls' School to open a higher English course; to Miyagi and Shokei Girls' Schools in Sendai the privilege for high-standing graduates of their higher English courses to enter the government Tohoku University without the usual examinations; and to Kobe College, for graduates of the teacher training course of its senior college (Dai-gakubu), English teachers' licenses without examinations. Both of these high-grade privileges indicate a recognition of higher Christian education that may well be rejoiced over.

The lack of a pension system puts a mission school at a disadvantage with a government school in the matter of securing good teachers. Three schools reported as having such a system before 1923, four more as having started one that year, three more as starting in 1924, and others as planning to start one some time.

Changes of Organization CHANGES of organization are being tried: Hokusei (Sapporo) has added two Japanese members to its Board of Directors, one to represent the alumnae, one the Christian constituency; the influence of their interest and help has already been felt in the school's present problem of securing an adequate site for its future development. Hiroshima has organized itself into departments, Semmonbu, Koto Jo Gakubu, Sho Gakubu and Yochienbu, with a School Council of seven (five Japanese and two Americans); this organization is found to make for efficiency. Kobe College has put its accounting upon a new basis of classification, separating the running expenses of its different departments (college, music, academy) and its buildings, this making possible a more intelligent control of expenditures. Joshi Gakuin had modified its schedule by changing its class period from forty minutes to forty-five, in the interests of better work. Shizuoka Eiwa has abolished class-control teacherships and

the reporting of conduct marks to the pupils, and has substituted a system of advisers from among the women teachers, to give personal help to students.

New Equipment SEVERAL schools are rejoicing in new equipment: Fukuoka has a new Domestic Science Building given by its alumnae and the Parents' Association; the Iai in Hakodate reports a similar expansion the year before—a ¥15,000 wing for domestic science and etiquette, of which ¥10,000 was contributed by alumnae. The Woman's Christian College was able to complete its first dormitory unit in ferro-concrete and to commence a recitation hall and other buildings of the academic unit on its new campus at Ogikubo, happily not seriously affected by the earthquake. The Friends' School has tried replacing coal stoves with gas, and rejoices in the freeing of the air from coal dust. Shokei in Sendai has a new dormitory, in European style, well worth a visit from anyone studying plans for such buildings.

Health Work HEALTH work figures conspicuously in new equipment or organization. The necessity of wide and deep health work is evident to workers in Japan, from the large place that illness has on the part of both young people and adults, in many walks of life. The fact that the school has a vital responsibility not only for cooperation with the home but for the initiation of health training, is a thing that Christian girls' schools should increasingly take to heart and act upon. Two schools report having new teachers for gymnastics especially; two (one from 1922) report corrective gymnastics for special cases; Hokkaido schools are developing winter sports, one reporting tobogganing and one a newly organized skiing club; Poole reports new equipment for athletics—volley ball, circular running track and place for jumping. Which Christian school will be first to have a swimming pool? Kobe College has devised a health-record blank for a student to mark herself daily on essential points; and has also secured the new equipment necessary for a hot noon drink for day-scholars. Shizuoka Eiwa reports the establishment of a helpful

Sunday afternoon walk for boarding students; also fifteen minutes of free play before breakfast and five minutes of physical drill before bedtime; as well as physical examination for entrance, not had hitherto. Two report special lectures; one, a series on sex hygiene by a woman physician; one, talks by the school physician and dentist. In general, the impression is of definite progress along the line of health work, especially when it is realized that the reports recorded new work, mainly ignoring that carried on in the past.

Curricular : THIS word is here used as a blanket to
English cover not only changes in courses but experiments in educational method. The work of Professor Harold Palmer as adviser to the Department of Education in the teaching of English throughout the nation has had a pronounced effect on mission schools. Nine reported modifications of their English teaching, all in the line of emphasizing direct oral work for beginners, such as Prof. Palmer advocates. One sees in this movement great hope and promise that mission schools, alive to the trend of modern linguistic training, will be able to make in the future a more definite scientific contribution in the line of what has been generally conceded to be their speciality. May the day soon pass when slipshod or hit-or-miss English teaching may be charged against any Christian school!

Mental Tests ANOTHER line in which the interest is widespread is that of mental tests. Ten report having tried mental tests or something similar, some on students already in school, some on entrance applicants, some on both groups. In almost all cases the tests are used only as supplementary material for judging candidates. Fukuoka alone seems to have substituted them for the usual examinations.

Modification in Entrance Examinations THE protest that the Japanese public is raising over the strain that the entrance examination system imposes upon its children has found a responsive chord in a number of the mission schools. Some of them have

lightened the burden by laying "more stress on general intelligence," by "using primary school standing as a guide," or by a "selective method by examining primary school records, and personal interview." At least one—Miyagi—held its entrance examinations on the same date as the leading government girls' school, thus showing confidence that the public would support it. At least one resisted the forced example of the government schools by rejecting the proposal of the local authorities to add three more subjects to the entrance examinations list. These examples show the trend of favor, both public and government, towards private schools with their wider latitude in action.

New Subjects THREE schools mention a specific new subject taught in 1923. Each may be taken as typical of a new expansion now taking place in woman's life: the making of *zori* (Japanese sandals), in line with the new training of women for vocational work; food chemistry, in line with the modern emphasis on science and home reform; economics, in line with woman's broadening conception of her place in the social whole. The more Christian education can meet these tendencies of our age, the more penetrating will be its influence in many different spheres.

**Religious :
Christian
Teachers** THERE are several ways of estimating religious progress in an institution. The obvious statistical method has been followed here, and to it has been added a question as to any new methods of religious education that may have been attempted.

The Christian proportion on the Japanese faculty is one of the most important items. Only one school—Shokei—reports its faculty as "practically all" Christians; Baiko reports one non-Christian teacher. The lowest proportions reported are four-ninths Christian in one school, and one-half in another. Only one reports its proportion as having grown worse than in the previous year. Eleven say the proportion is the same as last year; eleven say it is better

than then. These returns indicate definite progress in the construction and maintenance of Christian faculties.

Christians THE Christian proportion in the student
Among bodies varies even more than in the facul-
Students ties. The lowest reported is 10 per cent
in a school in a strongly conservative
Buddhist section of the country. Aoyama's percentage
of 88 at the end of March, 1923, is larger than any re-
ported in these questionnaires, whose highest figures are
"three-fourths" for Iai, Hakodate (the same as the pre-
vious year), 73 per cent for Shizuoka (worse than the
previous year), and 56 per cent for Hinomoto (better than
the previous year). Ten give no percentage, seven give
a figure between 20 and 30 per cent. Eleven say their pro-
portion is better than in the previous year, eight consider
it the same as before, and three report it worse, partly
because of the larger entering classes. The largest figure
given for number of student baptisms during the year
is 75 at Miyagi. Doshisha had a very large ingathering
after special meetings conducted there by Rev. Paul Kana-
mori, but no figures were given. One school in the earth-
quake district reports that it had no student baptisms
during the year, and another from the same region reports
fewer than before, on account of the disorganized con-
dition of its work. Eleven say the figure given represents
an increase over the year before, while six report it as a
decrease, and three say it is about the same. On the whole,
the impression is of increase. Of these statistics in general,
however, let me say that April and not January is the
time to collect final school statistics in Japan; and that
baptism figures collected after the close of the school year
would probably have shown for many a better number than
those that were made up for the end of December.

Evangelistic THE evangelistic effort of the students
Effort of is one indication of spiritual life, and,
Students of the various forms in which it shows
itself, one way of importance is in
the volunteer Sunday School service for which
even inexperienced Christians can offer themselves.
Most of the schools report a good interest among

their students in this form of service. Eight report definitely more interest than before, possibly, says one, on account of the influence of the great earthquake. Six schools report thirty or more students in this form of work—one of them, interesting to relate, being the school that reported having no baptisms.

The evangelistic output of these schools amounts to some 400 Christian girls going out to teach children in Sunday schools from Kyushu to Hokkaido. It is significant not only for what it means to those taught to-day, but for what it foretells of training workers for the future church.

Methods in Christian Education WITH reference to methods of Christian education, only six replied that they had tried anything new. The standard methods—Bible classes, chapel exercises, student religious organizations and personal work—remain the permanent ways of reaching hearts. The Bible class, says one, is the main source of Christian influence. Two report Bible classes for teachers. The new activities mentioned involve in every case new emphasis on personal work: a Christian Endeavor Society is reorganized on an "older sister" plan, every regular member having at least one associate member assigned to her to take a sisterly interest in; a Y.W.C.A. organizes ninety inquirers, brought out by a special evangelistic effort, into seven volunteer Bible classes led by the students; or small groups of ten or eleven inquirers are taught by different teachers, missionaries or pastors, and the results are very satisfactory. These developments all seem to be the working out of a felt need for making and maintaining the personal touch.

Social : The Home THE religious and the social work of a girls' school blend so that the line between them is perforce artificial. One denotes the attempt to reach the individual, one the attempt to reach the human environment. One main endeavor is to have helpful contacts with the home. Several schools feel that they have made progress in the standard methods—parents' meetings, special interviews, calls in the

home. Two schools have been able to keep free time for two teachers, or for Bible women teaching Bible classes at school, to call on the sick or backward or where an opportunity offers for Christian work; one reports a woman's Bible class started in such a home. Hiroshima Girls' School has a Parents' Association that sprang spontaneously into being with the purpose of contributing to some definite part of the school expansion—a vote of loyalty to be prized indeed.

New Contacts BUT out beyond the home extends the influence of the school, as its graduates link their alma mater up with many new interests. Teachers and religious workers have long been one recognized output of mission schools; in recent years, typists and clerks in business offices have come from many such schools; nurses, pharmacists, a student of medicine or dentistry are among the newer workers. More novel positions taken by mission school graduates are in the government's Food Research Bureau, the Social Service Bureau, a college library; as head of a Sunday School Normal School in Honolulu, and as Christian social worker in a spinning factory. The Christian school product seems to be varied and adaptable. Besides its religious and curricular training, what preparation has it had for the wide and varied demands of citizenship?

Earthquake Relief THE dramatic tragedy of Sept. 1, 1923, tested the nation's power of rising to a civic and human emergency. The Christian schools answered like others with ready fingers at sewing, and ready hearts and feet in planning and conducting subscription campaigns or bazaars or other relief measures. Behind the power to do this emergency work lay the experience of the regular work of student organizations like the Y.W.C.A. and the self-government associations. There is an evident tendency to increase student responsibility in such organizations and thus to develop latent powers of initiative and construction. Emphasis on current events, lectures by prominent citizens, debates on live topics, the organization of Girl Guides, lectures

in sociology, and educational sight-seeing—visits to factories, slums, etc., are among the methods listed. Truly, in these days when the voice of woman suffrage is heard in the land, varied forms of training for citizenship should be welcomed not only as a legitimate, but as an imperative part of girls' education.

Interscholastic Relations THE development of interscholastic relations may become a contribution to citizenship training, as well as to the spread of the Christian message. They may be used to teach competition without bitterness, or better still, cooperation and fair play. Interscholastic tennis or basket-ball is mentioned from widely different centres, as are also joint concerts of girls' schools. English oratorical programs, in at least three cities, have added to the social element a coeducational feature. Young men have had young women speaking on the same platform and have sometimes been defeated by the women from Christian schools. The value of this is not in having a competitive spirit developed between the young men and the young women, but in having young men see the possibility of intellectual companionship with women, and in thus helping both sides to put their mutual relations on the basis, not of the emotional, but of the thought life. Most of the schools reporting have planned nothing to educate young people for mixed social intercourse; three mention definite instruction for that purpose. One suggests the value of an opportunity for its students to see a Christian marriage ceremony.

Coeducation FOUR graduates of the Doshisha Girls' College entered its university department last year and thus became pioneers in formal coeducation in a Christian university. The university has taken pains, by providing a suitable retiring room for the women students, to launch the innovation under auspices favorable to successful continuation. One cannot but believe that coeducation will grow rapidly when once fairly started. One report laments that boys do not get more training, as "they are the leaders in this country." Doubtless with something of that thought in mind, the principal

of one school last year offered a money prize to young men students of her city for an essay on "Controlling Conceptions of Woman's Position." The papers showed without exception the liberal influences of modern civilization, and the winning paper was by a Christian. Who can doubt that Christian schools have a great opportunity and a great responsibility to use every possible means to guide the fast-developing social impulse of the young people at this time of shifting standards and changing marriage ideals?

In closing this survey of the outstanding facts in Christian education for girls in 1923, let me call attention to the attached map that presents graphically the high school and college opportunities for girls in Japan to-day. The Roman numerals representing the Christian schools show as far as figures can what such schools are doing to promote the higher education of woman in preparation for her part in the establishing of the future Kingdom of God in the Empire of Japan.

EXPLANATION OF THE MAP OF COLLEGE OPPORTUNITIES FOR JAPANESE GIRLS.

The Empire is here divided in half by a line drawn from Nagoya to Toyama, which cities are considered from their commercial and other connections to belong a little more to West Japan than to East Japan.

No account is taken here of the coeducational opportunities that are beginning to open up.

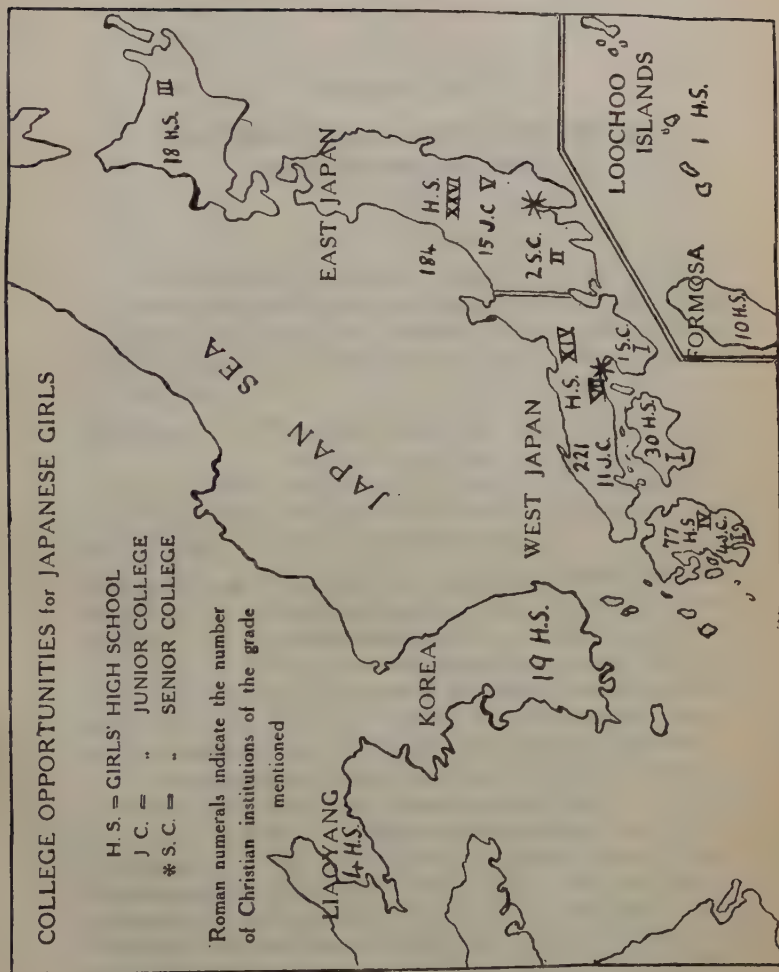
The term "Junior College" is made elastically to include institutions whose courses run three or four years above the four-year girls' high school. The "Senior College" is one whose courses run five or six years beyond the high school. In the eastern section, the figures for Junior Colleges are open to revision. The Christian Junior Colleges signified on the map are the Ferris Senkoka, the Kotoka of the Woman's Union College, Miss Tsuda's English College, and the higher departments of Miyagi and Shokei Girls' Schools.

The Senior Colleges indicated are the Woman's Union College and the Sacred Heart Institute in the eastern section, Kobe College in the western section.

COLLEGE OPPORTUNITIES for JAPANESE GIRLS

H. S. = GIRLS' HIGH SCHOOL
 J. C. = " JUNIOR COLLEGE
 * S. C. = " SENIOR COLLEGE

Roman numerals indicate the number
 of Christian institutions of the grade
 mentioned



CHAPTER XVII.

THE EDUCATIONAL SITUATION IN THE EARTHQUAKE DISTRICT.

A. K. REISCHAUER.

At the time of writing this paper it is still too early to know fully just how this unprecedented calamity of September 1st, 1923, has affected, or will affect, educational institutions and problems but a few things are more or less clear.

The Losses THAT the losses have been enormous goes without saying, for the earthquake and the fire were no respectors of persons or institutions. Figures obtained from the Department of Education give us a glimpse of what these losses were.

Elementary and Secondary Schools FIRST of all should be noted that 219 elementary schools were shattered by the earthquake, 167 were wiped out by the fire, 10 were partly destroyed and 268 other were greatly damaged. Of secondary schools, 27 were destroyed by the earthquake, 42 were burned, 8 were partly destroyed and 112 others were greatly damaged.

The property losses of these schools, when expressed in terms of money, seem comparatively small. This is due to the fact that Japanese school buildings are usually very simple wooden structures. The figure given by the Department of Education is ¥37,311,357. This represents the actual value of the buildings at the time they were destroyed and not what it will cost to replace them. In fact, to replace the 117 elementary schools in Tokyo Prefecture alone will cost, according to the latest estimate, at least ¥40,000,000.

The number of pupils who suffered in one way or another in the catastrophe is given as 394,000 of elementary school grade and 64,578 of secondary school grade.

Higher Schools

SCHOOLS of higher grade, colleges and universities, suffered no less than the others. In fact, taking Japan as a whole, the losses of this grade of schools were relatively much greater for the simple reason that such a very large percent of the higher educational institutions of the empire are located in Tokyo. The plants of 13 of these schools were entirely wiped out by the fire, 3 were hopelessly shattered by the earthquake and 3 others were greatly damaged. By far the greatest loss was sustained by Japan's greatest educational institution, namely, the Imperial University of Tokyo, which lost over half of its extensive and well-equipped plant. Almost irretrievable is the loss which this institution sustained in the burning of its great library of more than 700,000 volumes, many of which were priceless.

Not including the Imperial University, the property losses of the other higher institutions is placed by the Department of Education as a little over ¥10,000,000. This seems absurdly low when the number and size of the institutions is kept in mind, but the fact is that the plants of a number of these schools were old and cheaply constructed. When it comes to replacing them with modern buildings it will cost two to three times that amount.

Teachers and Students

SEVEN professors of these higher institutions lost their lives, 9 were wounded, 13 and 249 were burned out, and 42 others had their homes wrecked by the earthquake. Among the students of these schools, 69 were killed, 281 were wounded, 7,569 were burned out, and 1068 had their homes wrecked by the earthquake. These losses seem great enough but had the earthquake happened only a few days later they would undoubtedly have been much greater, for then the thousands of students who flock to Tokyo from all parts of

the empire would have been in the city. As it was, the great majority had not yet arrived for the autumn term.

The above figures include all schools and therefore also the various mission and other Christian institutions. It might be of interest to state in a few words more specifically what these latter suffered.

Losses in Christian Schools In the field of elementary education there is little done under Christian auspices beyond the work of a number of kindergartens and so the losses here were relatively small. Christianity has centered its efforts largely on school of secondary grade and upon schools above that grade. Two large middle schools for boys were completely destroyed by the fire and one was hopelessly wrecked by the earthquake. Of high schools for girls 3 were burned, 2 lost practically their entire plants by the earthquake and the others suffered more or less damage. Among higher schools the loss is equally great. St. Pauls University reports damage to its new plant amounting to ¥350,000. Aoyama Gakuin suffered the complete loss of its Theological Hall, and its large college building, built only a few years ago by one of its alumni, was wrecked. The middle school building of this institution was also wrecked but is included in the figures given above. Meiji Gakuin had its college building wrecked and two other buildings badly damaged. Tokyo Gakuin lost its dormitories. The Tokyo Shingakusha was burned. Among higher Christian schools for young women, the greatest loss was sustained by the Joshi Eigakujuku (Miss Tsuda's school) which lost all its buildings in the fire. Two Bible schools in Yokohama were hopelessly wrecked. The Woman's Christian College suffered comparatively little on its new plant, but even here the indirect losses mount into rather high figures, for all schools in the earthquake district that were counting on substantial support from Japanese donors will find it exceedingly difficult to collect funds from these sources during the next year or two.

It is difficult to estimate accurately the monetary losses sustained by these various Christian schools. If

one estimated them on the basis of the original cost it would be rather small in most cases where the plants were more than eight or ten years old. The figures compiled by a committee of the local earthquake commission aggregate between three and four million yen. It is safe to say that to replace these buildings by modern structures of equal size will require a sum considerably above that amount. In most cases the institutions will want to build not only more substantial buildings but also on a larger scale, and so the sum required will be double, if not treble, the losses sustained.

Emergency Measures

THE world has heard about the wonderful way in which the Japanese people conducted themselves during the early days of the calamity. We have marvelled at the speed with which the burnt section of Tokyo has been rebuilt by temporary structures. What has not been noticed by Japan's admirers is the fact that no part of its life returned to a measure of normalcy more rapidly than her educational institutions. The schools that were not burned out began work almost on schedule time. What is more, they opened their buildings for part time work to those institutions which lost their plants. Thus in many plants two and even three schools carried on their regular work. Then in a few weeks practically all the schools that had been wrecked or were burned out found themselves housed in barrack buildings, many of them the gifts of men of means who gave their money lavishly in this hour of need. I shall never forget the impression that I received in those first weeks of the disaster when in the burnt district I saw school masters assembling their pupils on the sites where their schools once stood. There on the ash heaps they drilled them in gymnastics and taught them various things. It was more like a Socrates gathering his pupils on the street. Not only were they without a building and without seats, but they were also without books, pencils and paper and all the other paraphernalia of a modern school. There was nothing but the teacher and the pupils, but after all the two great essentials in education. All the rest lay in ruin.

The point is simply this that Japan once more demonstrated what she thinks of the importance of education. Her commercial and industrial enterprises have had to wait for even a temporary rehabilitation. The thing that could not wait and had to be done at once was the re-establishment of her schools.

The Christian schools too were in full swing in a surprisingly short time and even those that lost their plants are all now doing their work in temporary structures with an enthusiasm and forward look that enables them to rise above the discomforts and handicaps which such a life entails.

Plans for the Future THE emergency measures taken by the educational leaders in the earthquake district show that these leaders are meeting their tasks standing up and with their faces set towards the future.

That the government will speedily rebuild its elementary schools on better and more substantial lines goes without saying. Fortunately a few reinforced concrete school buildings were in existence at the time of the catastrophe and these have demonstrated what kind of buildings can meet the test. Undoubtedly most of the new buildings will be of this type, especially those in Tokyo and Yokohama. The secondary and higher institutions conducted by the central or local governments will also be rebuilt on modern lines and in the near future. In fact, for most of these schools the earthquake and the fire will have been a real boon, for it will mean that in place of second and third rate plants they will have up-to-date buildings and equipment.

Future of Private Schools BUT what about private schools which depend entirely upon school fees and voluntary contributions? It must be confessed that the future of at least some of these is not very rosy. Fortunately the two largest private universities—Waseda and Keio—escaped the fire, and they will find no difficulty in recouping their losses. There are, however, a number of other private colleges and

universities which lost everything. Even before the earthquake these institutions were finding it hard enough to make ends meet. In fact, it was only by giving their instruction in classes absurdly large and in overcrowded rooms that they could make their fees balance their expenses. This, of course, was very inefficient from an educational standpoint. What results could one expect, let us say of a class in modern languages, where the enrolment was upwards of a hundred students? This method of instruction was not a matter of choice but of economic necessity.

Now if these schools could barely make ends meet when they had their buildings, how will they be able to rebuild under modern conditions when building prices are about three times higher than they were a few years ago? It looks as if they were doomed to their barrack buildings for an almost indefinite time. If that is the case, this situation may have a lasting effect on the whole future of higher educational institutions in Japan. We have already said that so many of these institutions are concentrated in Tokyo. It is estimated that there are over 70,000 students in Tokyo above the secondary school grade. If the weakening or the elimination of some of these institutions as a result of the earthquake should take place it would undoubtedly hasten the development of higher schools in other parts of the empire. This would, in the long run, be a real blessing to the nation.

Future of Christian Schools

BUT what about the future of our Christian schools in the earthquake district?

The kindergartens that were destroyed should undoubtedly be rebuilt and their number increased, especially in the poorer sections of Tokyo where there were all too few.

Primary schools under Christian auspices will probably play no bigger role in the future than they have in the past. The only way in which Christianity can exert a real influence in this field of education is through the training of teachers in secondary schools.

Christian schools of secondary grade which lost their plants should be rebuilt, with possibly one or two exceptions, and here it is not a matter of discontinuance but of merging two schools or locating one of them in a different part of the city.

It is in the field of higher education that the real problem lies. If one thinks in terms of the Christian movement as a whole and not simply in terms of denominations or local institutions then one can seriously question the wisdom of simply rebuilding along the old lines what has been destroyed. The fact that non-Christian private schools have been weakened will make it possible for mission-supported schools to push forward into a relatively more prominent position. But it is also a fact that the mission colleges and seminaries are wrecked and that it will take huge sums to rebuild them. Naturally the question suggests itself, "Is not this the time to merge some of these institutions and to establish that much-talked-of Central Christian University for men?" Were there among the Christians of Tokyo a strong Christian consciousness as over against the non-Christian world and were there less of a denominational or local school consciousness, then perhaps the obvious thing to do would be the establishment of such an institution. But as conditions are it does not seem worth while to attempt to revive that plan. The existing colleges will go on with their plans to expand and to develop, each into some sort of a university. The greater the support that comes from abroad for rebuilding what has been destroyed the more rapid will be the development. The post-earthquake situation will be as the pre-earthquake was only a little "more so."

Federation of Theological Schools

BUT there is one thing in the field of higher education which does seem more or less feasible. It is the formation of a very close federation of our theological schools. It is in this field that there is a glaring waste of mission funds. None of the existing institutions rank very high. By combining them in a close federation and grouping them around a common center it would be

possible with the present personnel and with the present appropriations to establish here in Japan's great capital, in this student center where meet the thought currents from all the world a theological school which would be indeed as a great light shining in the darkness. It might not be wise to plan for an out and out organic union of these various schools, for such a school would probably not get the loyal backing of the various churches. But what does seem possible is a close federation in which each group keeps its identity but in which much of the work can be done together. Such a federation of existing schools grouped around a common center would give us all the benefits that come from an efficient staff, an adequate equipment, and a concrete demonstration that we Christians are one body in Christ Jesus.

One main reason why such a federation of schools seems quite feasible is the fact that there are no serious theological differences among the teaching staffs of the present schools. The truth is that a number of these professors teach in two or more of the existing schools. They go from school to school, now teaching a Methodist group, now Presbyterians, now Baptists or Disciples. Obviously it would be in the interest of economy, and perhaps in the interest of Christian brotherhood, if these same men could teach these little groups in one place and together.

**Specific
Recommendations**

BUT to be more specific. Let the existing theological schools, or at least three or four of them, combine in some such scheme as follows:

1. A union College of Literature, organized at first as a Higher Special School (Semmon Gakko) and later as a Mono-Faculty College of Literature (Bunka Daigaku) and having for its purpose, (a) theological preparatory work, (b) courses in the social sciences, (c) religious journalism, and possibly (d) normal courses for teachers in secondary schools.

2. Around this Union College of Literature group our denominational theological seminaries with a view of doing as much of their work in common as possible. They

could have their separate hostels and professors' residences and perhaps some class rooms, but unite in a common class-room building, library, athletic field and all such aspects where there is economy and strength in union.

3. While such a work might be carried on for a while in the existing plants it should ultimately be housed in a new and conveniently located place.

Land. Eight to ten acres located in one of the suburbs would cost from 300,000 to 400,000 yen. Two of the present schools occupy land worth more than this sum.

Buildings. These will cost less than what the schools will need if they keep separate.

Current Expenses. The budgets of the present schools would easily meet the needs.

An alternative plan would be a close federation in theological work only, leaving the preparatory work to be done by the existing colleges. This would have some advantages, especially at the beginning, for it would require a smaller outlay for securing a suitable plant. In fact, one of the existing plants would be large enough for the purpose, at least at the beginning.

Relation to Bible Schools for Women **THERE** is, however, another important matter that should be considered in this connection and that points to the wisdom of the first plan. This is the problem of Bible schools for women. In this field, too, there should be a close federation, if not organic union of existing schools. And such a federation of Bible schools for women should be linked very closely with the schools for men. If there is any stage of education in which co-education seems desirable in Japan, it is at this level. The graduates from our Bible schools for women must do their work in close co-operation with the graduates from our men's schools. It might help matters greatly if they did at least some of their work together while they are still in school. This, of course, implies a raising in the standard of education for our Bible schools, but that will be necessary in any case if the Bible woman is to have any real place in the future. As a matter of fact, what

we need are courses for Christian lay workers in our theological schools, and the matter of sex should be practically left out of consideration in such classes. In the future Christian men and women will have to work together in the closest way possible and it is therefore natural that they should also do some of their studying together.

What then is proposed as highly desirable and more or less feasible is the formation of a close federation of our existing theological schools for men and Bible schools for women and locating them around a common center and at a place from which it will be convenient to go out for practical work in the city and the surrounding country districts. This is not the place to make more concrete plans as to location though it has been suggested that a site somewhere between Shinjuku station and the campus of the Woman's Christian College would be about as suitable as can be obtained without spending an enormous sum. To locate near the latter institution would bring the additional advantage of being able to co-operate in the matter of securing a thoroughly qualified Christian faculty for all these schools.

What an impression such a Christian center of higher education would make on this greatest of all student centers, and through this upon the whole Japanese empire! Truly it would be as a city set on a hill that can not be hid. It is true, such a great enterprise would compel all who took part in it to live constantly upon the high plane of essential Christianity and it would require a large mindedness in the interpretation of what is essential Christianity, but surely it is worth the effort. Have we the faith and the courage to make the venture?

PART IV.

THOUGHT AND LITERATURE.

CHAPTER XVIII.

JAPANESE RACIAL PSYCHOLOGY AND THE CHRISTIAN GOSPEL.

ARTHUR DANIEL BERRY.

Underlying Questions Is there an Oriental mind? Is there a psychological gulf between East and West? Is there a Japanese racial psychology? Need the message of the Christian gospel be adapted to the Oriental mind? Will there be an Eastern interpretation of the New Testament over against the Western interpretation? Will the reaction of the Orient to the Christian religion produce an Oriental theology?

These are the interesting and weighty questions which lurk behind the subject of this article.

A corresponding set of question may help to set our thinking clear: Is there an Oriental body? Is there a physiological distinction between East and West? Is there a Japanese racial physiology? Will there be an Oriental medicine and surgery over against Occidental medicine and surgery?

Or this set of questions: Is there an Oriental conscience? Is there an ethical gulf between East and West? Is there a Japanese racial ethics? Must ethics be adapted to the Oriental mind? Will there be finally an Eastern interpretation of ethical theory and practice over against a Western interpretation?

Or this set of questions: Is there an Oriental esthetic sense? Is there an artistic gulf between East and West? Is there a Japanese racial esthetics? Will there be an Eastern appreciation and interpretation of music and art over against a Western appreciation and interpretation? Must piano and violin music be adapted to the Oriental ear?

**Is there an
"Oriental
Mind?"**

MR. ISAAC F. MARCOSSEN has a very positive answer to the first set of questions above, in the articles he wrote during his visit to the Orient three years ago. His answer is that there is a blank psychological wall between East and West. That psychological wall is so thick that he flatly states that no Japanese can ever understand an American and no American can ever understand a Japanese.

From my own experience in the Orient I have come to a totally different conclusion.

My experience stretches over twenty-two years. I have travelled in Korea and China and I have lived in Japan year in and year out during most of the twenty-two years. My contact with the Japanese people has been varied. During three years I was in what is called evangelistic missionary work. For two years I was the only missionary and practically the only foreigner in a large Japanese city. I have travelled back and forth all over Japan second class and third class. I have maintained a home and put up buildings. I have had much contact with Japanese servants and tradespeople and gardeners and carpenters and contractors. I have been in Japanese school work for many years as a teacher and as an administrative officer, in close daily relationship with Japanese teachers and school officials and students, in the give and take of the class room and in the talking through of problems in board and committee meetings and private interviews. I have been under Japanese and over Japanese and on an equal footing with Japanese in authority and responsibility. I have listened to innumerable Japanese public addresses. Thus on both the practical and the

theoretical side of life I have been in contact with Japanese intellectual processes for twenty-two years.

In these twenty-two years I have never yet come in contact with the Oriental mind. I have never yet discovered a psychological gulf between my American mind and Japanese minds.

Outward Contrasts THE outward contrast between Japanese life and life in a Western country is plain to the eyes. We all know the long list of things which the Japanese do in exact contrast to the way we do them. We call Japan a topsy-turvy land. When a Western foreigner first arrives in Japan the differences loom up large. The first ride in a rickshaw through Japanese streets is in itself enough to make him feel that he has arrived in another world. The language he hears has the effect at least of a psychological wall between him and the people about him. (Though the first time he hears the crying of a Japanese baby the psychological wall vanishes for the Japanese baby cries in exactly the same language in which he has heard all babies cry in any land he has ever been in.) But the differences which loom up so prominently at first turn out to be on the surface of things. They are mostly in the ways we do things. They do not reach down into the make-up of heart and mind.

Underlying Mental Unity I HAVE found a diversity of temperament among Japanese people. I have found widely different mental standpoints and widely different psychological reactions. But I have found no distinctively Japanese temperament or mental standpoint or psychological reactions. For I have known exactly the same kinds of temperament and exactly the same differences in standpoints and reactions among the people in my own land. As far as my own experience with the world has gone these temperamental and mental and psychological differences *run crisscross* through the human race and do not follow racial lines and absolutely do not set the East and West off from each other. They are thus in themselves a subtle evidence of the unity of the human race.

My own thought in regard to the superficial differences and the deeper underlying unity of the Orient and the Occident may be illustrated by following out the suggestions in the questions asked at the beginning.

Physiological Unity THERE is a physical difference between a Japanese and a Western body. The difference is so plain that there is never any difficulty in picking out the Western foreigners in a Japanese crowd. But the differences are after all so superficial that they do not go down deep enough to reach the realm of medicine and surgery. The medical schools and hospitals in Japan are not searching for an Eastern type of medicine and surgery. Such a thing would be absurd. Superficial differences are manifest in the administration of hospitals and in bedding and clothing and in the way physicians are paid and in other details. But the only medicine and surgery practiced in Japan are world medicine and surgery simply because, with all the superficial differences, our bodies are all world bodies. If a Japanese scholar discovers anything new or helpful in physiology or in medical practice it becomes at once a world possession. There is nothing "Oriental" about such a discovery.

Esthetic Unity THE way the Japanese are taking over Western music wholesale and wholeheartedly shows that in spite of all appearances to the contrary, such as old-time Japanese music, there is no distinctively different Japanese esthetic sense. When Elman came to Tokyo to play the violin he played it absolutely as he plays it anywhere else in the world and he asserted that he had never played to a more appreciative audience in any European capital. If Elman had tried to adapt violin music to the Japanese ear his success would not have been as great, to say the least. When Schumann-Heink came to Tokyo she simply sang just as she sings in America or in Europe. She took her Tokyo audiences by storm. No one wanted her to modify or adapt her singing because she was in the Orient. Every Japanese contribution to music or to any form of art will be a world

possession. Nothing of any genuine value in art can be kept shut up behind national boundaries. There is an esthetic unity in the human race.

Ethical Unity THE same thing is true in regard to ethics.

The idea of a national or a racial ethics is as absurd as the idea of a national or a racial medicine and surgery. A genuine right ethical deed is an admirable thing all round the world. In so far as that is not yet true it is because we have not got together and talked our ethics through to a mutual understanding.

Three Practical Conclusions WITH this understanding then, that national and racial differences are surface differences like the waves of the sea, and that there is a deeper ocean unity in the physical and mental and ethical and esthetic make-up of the human race, there are three practical conclusions in regard to the missionary task of bringing the Christian gospel to a nation like Japan.

(1) We should expect the Japanese to have their own "ways of doing things" when they accept the Christian religion. The thousand and one peculiarities and characteristics which have developed among the Japanese people during their long history will naturally manifest themselves. They will put the Christian religion into the Japanese language for one thing. In church architecture and in church government and in forms of worship and in all sorts of such things the Japanese people will be perfectly free to make the Christian gospel "at home" in Japan. No missionary will pretend to dictate or to give a final revelation to the Japanese people in such things. It is true that as an actual fact Japanese Christians follow in a remarkably close way many of the external forms long associated with the Christian religion in Western lands. They are perfectly free but under no missionary compulsion to do so.

(2) Christian missionaries have the right to feel that they are bringing to Japan permanent religious truth in their message of the Christian gospel. They need not feel under any mysterious necessity of adapting their

Christian message to the Japanese mind. If the religious message they bring is not true in Japan then by the same token it is not true in the land from which the missionaries come. There is no such psychological or any other kind of difference between the Japanese people and Western people which would necessitate two religious messages or two theologies. There is a realm of religious truth and theology and of the interpretation of teaching of Jesus and the New Testament where there is absolutely no East and West. We are all profoundly alike in our minds and souls and in our God relationships just as much as we are in our bodies and in our relationship to natural law. There is no typically Oriental temperament or twist of mind or soul whereby the East must have an adaptation of the Christian religion as its own.

As an instance of what I mean, in the Orient the whole idea of God is very much of a fog-bank. In the West we have come out into a clear personal idea of God. Surely we may give the Orient a Father in place of a fog-bank and feel that we are giving the Orient a final religious truth and a permanent bit of theology.

(3) Japanese Christians will make their fresh contribution to the interpretation of the New Testament and to the construction of Christian theology. But every true contribution they make will be a world truth and a world possession. Every Japanese who becomes a Christian becomes a potential Christian thinker and scholar and preacher and interpreter of the New Testament. That is the natural and glorious outcome of missionary work for the enrichment of the whole world. For every bit of new Christian thought or theology or interpretation which a Japanese Christian may brilliantly discover or laboriously work out through years of Christian experience and thought will be not an Oriental or Japanese possession but a world possession.

In the message of the Christian gospel and in Christian truth and theology there is not only neither Jew nor Greek, neither bond nor free, neither male nor female, but there is no "Oriental mind" and there is no Japanese racial psychology.

CHAPTER XIX.

THE UNIFICATION OF THE PRODUCTION AND
DISTRIBUTION OF CHRISTIAN LITERATURE.

FRANK W. LOMBARD.

The writer is conscious of his limitations in knowledge both as concerns Japanese literature and as regards the practical problems of publication; but he is convinced that the production and distribution in Japan of Christian literature, as distinct from printed matter of merely temporary significance, is to-day an undertaking too great and important for any but a united effort by the Christian churches of the land.

Two Classes of Literature CHRISTIAN literature may be divided, though with no clear line of demarcation, into two classes: the one exegetical and historical, the other interpretive and expressive. Within the first class will naturally be found all works upon the text of the Bible and all studies in the history of the Christian church: the whole wealth of the inheritance to which the church of to-day is rightful heir. Within the second class will group themselves all attempts to interpret and utilize this heritage for nurture, guidance and inspiration, as well as all attempts to express in literary form the Christian experience of the present.

The production of Christian literature in Japan, therefore, naturally demands special equipment according to the class of literature in view. It is hardly to be expected that the youthful church here can have developed scholars so familiar with the facts and so imbued with the spirit of the West as to be efficient literary exponents of ex-

egetical or historical Christianity. Such works, whether original or in translation, must for some time to come be the product of the labor or the co-operation of western scholars. On the other hand, literature designed to interpret and inspire, especially that giving utterance to the aspiration, the vision, and the reality of the Christ-life among the people of Japan, must come increasingly from Japanese authors.

Relative Importance of These Classes CONCERNING the relative importance of these interrelated classes of Christian literature, there may be a difference of opinion. Christianity is a historical religion, and it has developed, according to the Master's promise, with the growth of the church so that the importance of exegesis and of history can hardly be overestimated; and yet the vitality of the church in every age has been proportionate not to its historic allegiance but to its loyalty to a *living* Christ. This fact takes on great significance in Japan to-day, where the hope of the maturing church lies in its realization and expression of the Christ-life; and the emphasis must naturally pass from the first to the second class of Christian literature, the production of which can be expected only from Japanese writers. This is the natural and desired conclusion of all missionary effort, so far as literature is concerned.

The body of Christ in Japan is gaining strength and a degree of self-consciousness that promises great things for the future. The Faith is no longer a foreign way, but the path of daily experience; and the birth of the National Council provides a vital organ for the expression of that Christian consciousness which is the hope of Japan.

Unified Production THE Christian literature which is now being produced, however, represents the Christian church of Japan very imperfectly, and meets its growing needs very inadequately. It belongs, for the most part, to the exegetical-historical class, or is an attempt to interpret the experience of the West. Such literature of the interpretive-expressive class as is produced by Japanese authors speaks with no voice of

authority. It is merely personal. It is sectarian, or so regarded; and its influence is slight in comparison with what it would be if supported by the conscious interest of the united body of Christian believers. The imprint of one great Christian publishing house, acting for the church of Christ in Japan, would command the attention and respect of Christians and non-Christians alike, and make forever impossible the weakness of the Federation of Christian Mission's present agency of publication, concerning the very existence of which, as recently as one year ago, a prominent Japanese Christian worker, for long years in Tokyo, was utterly ignorant.

The terrible disaster of September, 1923, has forced upon us the necessity of reconstruction. More than that, it has given us the opportunity of profiting from experience, of rising above petty interests, and of building anew upon firmer foundations a structure more fitted to the needs of to-day and of to-morrow. To neglect such an opportunity is to reject a gift of God, to refuse the co-operation of Him who maketh wrath to praise Him, and causeth all things to work for good to those who love Him. The difficulties are many; but they are surmountable, especially in the sphere of publication where interests can easily be harmonized and legitimate denominational needs acceptably met.

**Suggestions
for
Organization**

If the National Christian Council will give careful attention to the problem, much can be accomplished, and the desired unification be secured. A committee appointed by the National Christian Council, and subject to the same, to serve under a carefully prepared constitution designating tenure of office, scope of duties, and general lines of procedure, would naturally receive the support of all constituent bodies in financial ways and in vital co-operation. Such an organization could command the best literary talent of the Christian church, and serve the needs of propaganda and nurture effectively and economically. Within such an organization could be grouped in bureau the varied interests requiring special treatment,

and including, under special sub-committees, the publication of magazines in Japanese and in English, the issuance of year-books and of such other periodic literature as occasion might demand.

Provision for Young People JAPAN has but just begun its effort of education within the church and by means of the church; and the Sunday school is sure to become an increasing power which will require for its efficiency a large amount of periodical literature. More than that, from the work of the Sunday school will grow a demand for Christian literature of a more permanent nature and higher quality far in excess of what is now available. The church cannot in safety neglect the demand of its educated young people for literature worth their reading. It should provide against a day of famine, against the mal-nutrition of her children.

Japan is fully committed to a policy of popular education which excludes from its schools all religious instruction and, therefore, all ethics based upon superhuman sanctions. Yet the leaders of the land are calling upon religionists to aid in the task of establishing the people upon safe basis of ethical conduct. Here is an opportunity urged upon the church, a duty which it must not shirk: to provide not only for its own youth, but also for all who desire it, a non-sectarian education in spiritual values. This is no small task to be undertaken by the Bible-school as such, but by the church as a whole through the provision and wise distribution of an extensive Christian literature:

Business Aspects THE publication of this literature, under proper business management, would rapidly become self-sustaining and a source of income from which to assist in the production of types needing subsidy. The support of Christian literature will doubtless call for grants in aid from churches and from missions for some time to come; but this should be for only a limited class of material. The income from sales

to the rapidly increasing number of readers should amply support most worth-while types of production. This sound business basis, however, can be reached only by methods of sound business and by the sustaining interest of the entire Christian body. This interest should now be capitalized for the undertaking of the business of producing a Christian literature worthy of the Church of Christ in Japan and fitted to serve its growing needs, the needs of an awakening nation.

**A Central
Office**

FOR material equipment a central office building would be needed. This in itself would greatly simplify the problem of co-operation in production. Within its walls could be housed varied but allied interests so that it would stand as a unifying center of Christian influence, commanding respect and loyalty from the remotest parts of the Empire. Its ownership should form a business endowment; and the finances of the publishing enterprise should be handled according to business principles with a view to broader service through increasing self-support.

In Japan there is over-centralization; and the demand of many at present is for decentralization. Is not the suggestion of unification here a mistake? Cannot better work be done by distinct and scattered agencies? The answer, as understood by the writer, is an emphatic, No. The over-centralization, against which there is present rebellion, has been that of authority rather than of properly co-ordinated team-work. Team-work, we must admit, is difficult, and a matter in which the Christian forces of Japan have not been well trained; but it is the only method by which the task now confronting us can worthily be accomplished. The objection to geographic centralization can be met by improved methods of distribution.

**Branch
Agencies for
Distribution**

BRANCH agencies for distribution should be maintained under one national *Kamban* in all large and many small cities. They should not only keep in stock and distribute all regular publications, but also do much to create a demand for the right kind of literature. The extent

to which book stores are used as browsing rooms, especially by students, is significant of the growing need for public reading rooms; and it might be found possible for well-located churches to co-operate with such agencies in maintaining attractive quarters for the display, reading and sale of literature designed to provide just what the thinking youth of the land require.

The production and distribution of Christian literature is a religious and a patriotic duty which rests upon the church to-day, an enterprise demanding devotion and united endeavor.

CHAPTER XX.

EVANGELISM THROUGH NEWSPAPERS AND CORRESPONDENCE.

H. KUYPER.

The Demand THE report of the central office for Newspaper Evangelism at Fukuoka, the Shinseikan, shows that during the year 1923 a total of 5607 new applicants for Christian literature were enrolled. This would be equivalent to having an audience of over 100 new inquirers present at the evening evangelistic service every Sunday in the year, and has moreover this advantage, that the address of every one of these inquirers is known, so that follow up work is possible, which is not nearly always the case when new inquirers appear at a church service. It is encouraging to note that the number of new applicants is eighty per cent. larger than in the previous year, despite the fact that the amount spent for advertising had to be cut about thirty-four per cent. Reports from other branches indicate that all over the country the responses have been very encouraging.

The Quality of the Inquirers How much of real interest in Christianity was back of these 5607 applications? A fair indication of this may be found in the fact that about one in five became members of the Loan Library Club. This involves the payment of a club fee of 10 sen per month, and the payment of the postage on books returned to the library. When people are willing to pay for the privilege of reading Christian books it is a proof at least that the request for Christian literature was prompted by more than idle curiosity or the desire to get something for nothing. Re-

ports from branches of the Fukuoka Shinseikan show that at all the branches a considerable number of the inquirers enroll in the library club. Mr. Walton of Tokyo reports an even larger percentage than the central office.

Opportunities of the Loan Library THROUGH a loan library it is possible to place in the hands of inquirers the very best Christian books published in the Japanese language. It is possible to do this not only in the city where the library is being operated, but one can reach inquirers scattered all over the province. As a matter of fact in almost all the newspaper evangelism offices the larger number of members of the loan library clubs are from the country districts. These members live in places where there are no churches, but fortunately through this form of work, we can place at their disposal the very best of Christian literature.

Correspondence Courses FOR more intensive follow up work among the country inquirers correspondence courses have proved valuable and fairly successful. In connection with the work of the Oita Eiseikan, in the past seven years, 63 persons finished a correspondence course covering 17 weeks of work and with a few exceptions were baptized after the completion of the course. The Sendai Shinseikai has very recently gotten out a correspondence course requiring 20 weeks of work. A fee of ¥1.50 was charged those wishing to begin the course. Sixty-nine persons enrolled, of whom two-thirds are continuing the course.

Special Follow Up Work IN order to bring inquirers into touch with Christian pastors and Christian churches letters of introduction to the nearest pastor are sent them and they are urged to make efforts to attend such churches.

A special convention for the inquirers connected with a certain office has also proved of great value. The Sendai Shinseikan tried the experiment of holding such a convention for one week, asking those coming to pay all their own expenses while in attendance and charging

a small enrollment fee besides. It was the first time this had been tried in the Sendai field, yet 28 persons were in attendance. Addresses and lectures were given, interspersed by instruction in hymn singing. Those who attended seemed to feel that they had been well repaid for their expenditure of time and money.

Co-operation in Newspaper Evangelism THE Sendai Shinseikan is an interesting example of the possibilities of cooperation in this form of work. The following missions unite in carrying it on: Reformed Church in the U.S., the Christian Convention, United Societies of Disciples of Christ, Northern Baptists and the Evangelical Association. Sermons and advertisements are placed not only in the Sendai papers but also in newspapers in Iwate and Fukushima prefectures, and the work covers four provinces. The work of the Fukuoka Shinseikan is financed by the following missions: Mission of the Reformed Church in America, Lutheran Mission, Southern Methodist Mission, Methodist Episcopal Mission.

New Branch Offices THE following have been recognized as branch offices of the central office at Fukuoka: C. P. Garman, Tochiki Ken, office in Tokyo; W. H. Murray-Walton, Tokyo; E. C. Hennigar, Matsumoto.

It is highly desirable that there should be a branch office in every prefecture with a well equipped loan library and in a position to handle a correspondence course. Most of the inquiries are of course local, yet each office receives a number of inquiries from distant points and where these can be introduced to some local office similarly equipped much better results can be obtained than where the work must be handled from a distance.

Weekly Sermons FOR isolated groups and for individuals Mr. Pieters began the publication of a weekly order of service, to be used on Sunday. By the aid of this order of service, it was possible even for a group of inquirers to have regular meetings every Sunday, the service indicating the hymns to be sung, the Scripture passage to be read and providing

the prayers and the sermon. Several groups used these sermons with very good result. The group at Mori in Oita Ken met regularly for four years and during that time 13 persons were baptized. All these meetings were conducted by the help of the weekly service, without any assistance from an evangelist.

Unfortunately lack of funds has compelled the temporary suspension of this very valuable publication. It has been decided to make an effort to resume publication, but the success of this effort will depend largely on the support received from the missionary body. It is earnestly desired that all those having to deal with isolated inquirers and Christians investigate the merits of this weekly service.

**Central
Bureau**

THE need for a Central Bureau in a central city continues to be felt keenly.

The Fukuoka Shinseikan is still the central bureau, but on account of its location cannot properly do the work of such a bureau. The manager reports that of the 5607 new inquirers all but 440 were from Kyushu and the larger part of these were from Yamaguchi Ken. If a Central Bureau were placed at Osaka, as proposed by the Newspaper Evangelism Committee, the whole country could be reached. Besides, both in the preparation of the monthly magazine and the preparation of the weekly service, it would be possible to get help from some of the best available Japanese talent. The Newspaper Evangelism Committee realizes that present financial conditions make the launching of this new movement difficult, yet we look forward to it as an ideal to be realized as soon as possible.

PART V.

SOCIAL AND INDUSTRIAL AFFAIRS

CHAPTER XXI.

THE LABOR MOVEMENT IN 1923.

BUNJI SUZUKI.

General Conditions

THE following characteristics stand out in a general view of the labor world of Japan during the year 1923—first, the hardship accompanying the general depreciation of wages and the rapid succession of unemployment due to the economic depression that followed in the wake of the great World War, and, second, the changes caused by the disastrous earthquake of September 1.

It is impossible to make an exact arithmetical calculation of the depreciation of wages, but it is indisputable that there was a depreciation of from twenty to thirty per cent. as compared with wages in the time of activity during the world war. If we further note the fact that in 1923 overtime work and bonuses almost entirely disappeared, it may be said that the incomes of laborers decreased to one half or to even one third of what they were during the great war. The situation was further complicated by the problem of unemployment. Inasmuch as it was a situation in which new enterprises were not opened up, but rather one in which long established undertakings were obliged to reduce output, and sometimes close down altogether, unemployment steadily increased.

One matter deserving special notice is that the principle of economy was so strictly observed by various enterprises that skilful and experienced workmen commanding high wages were expelled and in their places young boys and girls were engaged as factory hands at low wages. In the midst of such conditions occurred the earthquake of September 1.

Effect of Earthquake ACCORDING to an investigation carried out by the Tokyo Metropolitan Police Board, the results of which were made public September 17, 1923, twenty-eight large factories in Tokyo Prefecture were destroyed or damaged in the earthquake and fire, the number of operatives affected being 21,051.

About eight thousand of this number were members of labor unions. For a time the whereabouts of these workmen were unknown, but gradually they returned to their factories. However, the reconstruction of factories in the earthquake district was so unexpectedly difficult that the majority of the employees were discharged. As a consequence the membership of labor unions in the devastated district was reduced to about forty per cent of its former figure. Thus one of the effects of the disaster on labor unions was that they lost a majority of their members. Other effects remain to be noted.

One such result was a great amalgamation of various kinds of labor unions. That is to say, the different labor organizations came to realize their powerlessness if they tried to stand alone, and at the same time they felt the difficulty of providing, as separate organizations, against the social changes that were taking place. As a result the policies of the labor unions became more practical. They came to realize that the pursuance of a lofty ideal was not their only purpose, but that they should attempt to maintain certain practical and present-day advantages, and thus, step by step, attain their final goal. There accordingly developed a tendency to insist on the necessity of an amalgamation of existing labor unions.

Another effect of the earthquake disaster is to be seen in the change that occurred in distribution of labor. Laborers who were dismissed from factories in the Kwanto district moved to the Kwansai district. Thus the manufacturing industry in the Kwansai district became so active that many labor disputes occurred there.

Labor Disputes A TOTAL of eighty-six labor disputes is recorded for 1923 (from December, 1922, through October, 1923). Listed according to causes the details are:

Demand for increase of wages	22
Opposition to wage reduction	17
Opposition to dismissal and dissatisfaction with dismissal allowances	22
Dissatisfaction with restrictions against labor unions	2
Refusal of employers to recognize the right of labor unions to negotiate	1
Closing factory	1
Miscellaneous	21
Total	86

From the above figures we learn that the greater part of the labor disputes of 1923 had their origin in demands for increased wages in opposition to the reduction of wages—both causes pointing to the insecurity of living conditions—and in opposition to dismissal, accompanied by claims for dismissal allowances. It is noteworthy that the number of labor disputes occurring in 1923 was only about one-third of the number for 1922. In the latter year 237 disputes were recorded. The great decrease during 1923 would appear to be due to the fact that the fatigue of making a daily living was so extreme that the workers became reduced in spirits. Yet it cannot be doubted that the conflicts became more fundamental in character in proportion as they became fewer in number.

Then again, as compared with the previous year, there appeared in 1923 many labor disputes that continued through a long period of time. It required, for instance,

altogether eight-six days to settle the dispute at the Niigata Iron Works, while that at the Ikegai Iron Works was protracted through an equal number of days. These are good examples of what took place during 1923.

Another noteworthy fact regarding the labor conflicts of the year was that the managements of the labor unions, when confronted with disputes between employers and employees, strove at all times to maintain an attitude of mutual concession, and to avoid actual strike as far as possible. On the other hand, the capitalists manifested an intense hatred of the labor unions, and strove to avoid negotiating with the labor unions. Nevertheless, the majority of the labor disputes of the year were settled at the hands of the managements of the labor unions, themselves.

Present Condition of Labor Associations THE following statistics present some of the main facts regarding factories and factory laborers in Japan. The latest figures show that there are 1,471,845 workers in private factories. Of this total, 646,952 are men, and 824,893 are women. A report published by the Department of Home Affairs on March 10, 1923, indicated that there were 33,540 factories that were then conforming to the new factory law. Government statistics show that there were 200,324 workers employed in state factories in 1920. The latest figures for the number of laborers employed in mines show a total of 316,321 (according to a report of the *Kyochokai* issued in Dec. 1921).

The latest statistics show that there are about 100,000 seamen (investigation of the *Kyochokai* under date of Oct. 1923).

Employees of the government railroads total 100,378 (the figure reports the condition existing in March, 1921). The total number of industrial laborers in Japan (excepting, of course free outdoor laborers and home workers) is accordingly some 2,188,868.

The list of labor associations is as follows—the General Federation of Labor of Japan (amalgamation of labor unions of Kwanto and Kwansai districts, and of the General Federation of Miners of all Japan), Machine Workers Union, General Federation of Government Workers, Central Federated Laborers Association, Kwansai Federated Laborers Association, Federated Printers Association, Japan Seamen's Union, Cooks Association, Postal Employees Association, Japan Sailors Associations, Marine Unity Society, Army Workers Federation and Naval Workers Federation. The total membership of these labor organizations, together with that of some others not listed, is something over 130,000. Thus the total membership of the labor unions is only some six per cent of the entire number of operatives and factory laborers in Japan. It should be remembered, however, that the total for laborers given above (2,188,868) includes about 1,000,000 female workers. Because of the rudimentary state of industry in Japan and the peculiar nature of the Japanese family system the presence of this large number of women workers leads to great difficulties in the federation of Japanese labor. Accordingly the achieving of the objects of the federation of labor in Japan lies a long way in the future.

**Farmers
Association**

THERE are about 5,500,000 farmer's households in Japan to-day (a household includes on an average five people). In this total there are some 3,800,000 households of tenant farmers, including both those who are genuine tenants without property holdings and those who are partially peasant proprietors and partially tenants. The living conditions of tenant farmers are far inferior to those of factory workers. Because of the excessive land rents that must be paid, the net returns of tenant farmers are only from one-seventh to one-fifth of the wages received by

industrial laborers. The Japanese government regards the tenant farmer as an entrepreneur; nevertheless, as observed from the actual facts of his economic situation, the tenant farmer is of course a laborer, indeed, a laborer whose livelihood is the most difficult of all the workers of Japan. In 1922 the Japan Peasants Association (*Nippon Nomin Kumiai*) was formed with these oppressed tenant farmers as the leading spirits. This organization now has forty-five thousand members, distributed throughout every part of the country. If we regard this Peasants Association as a labor organization and add its membership to those already enumerated, the total membership of the various labor organizations of Japan amounts to between 170,000 and 180,000 persons.

Tendencies If one classifies the labor associations of Japan according to principles and ideas, they may be divided into three groups.

To the first group belong those labor associations which hold to the principle of gradual progress. Organizations found in this class tend to abide by actualities and attempt to utilize even the policies of the Imperial Diet.

In the second group may be classed those associations which have accepted the principle of radicalism, which repudiate the Diet and politics, and which attempt to attain their objects only through direct action.

Standing midway between these two is the third group, manifesting tendencies that bring it nearer to the first than to the second.

Speaking in general it may be said that Japanese labor organizations have had a baptism of syndicalism. For this reason the term *sakei* (inclining to the left) has sometimes been applied to Japanese labor associations. They have also been somewhat influenced by Bolshevism. As a result there have been not a few who have held dreams

of an arbitrary labor government, brought into being at a single stroke through forcibly taking over political power by revolutionary and violent measures. But the sufferings of actually making a living in the midst of the recent economic stagnation, and, in addition, the lessons of the terrible earthquake disaster of September last, have brought such dreamers to a realization of the great difficulties attending their way. Workingmen have consequently come to realize that the policies of labor associations must become extremely practical, utilizing, as far as possible moderate methods for steady improvement. They have learned the need of transforming the various labor associations into one great body, and of thereby making a gradual approach to the realization of their purposes, as a unified power.

There are certain labor associations that are discontented with this tendency. They propose carrying out to the utmost a policy of direct action supported by anarchism. These parties will remain for a long time in the future the extreme left of the Japanese labor movement. Such radicals are very few in number, however; perhaps there are a thousand such individuals all told.

General Federation of Labor THE organizations which stand between the radical and the moderate parties and which hitherto have been separated for certain sentimental reasons, have recently united in the General Federation of Labor of Japan (*Nippon Rodo Sodomei*). The General Federation of Labor has close friendly relations with the Japan Seamans Union, with the General Federation of Government Workers and with the Japan Peasants Association. It would seem that Japanese labor will make its future advances with these strong organizations as center.

Inasmuch as the policy of the General Federation of Labor is that of the moderate wing, it may be said that the labor movement of Japan, as a whole, will not become mixed up with mere agitation of ideas. Japanese labor will make its immediate progress through the union movement.

CHAPTER XXII.

THE TOKYO JUVENILE COURT.

JUDGE K. MITSUI, CONTRIBUTOR.

WILLIAM AXLING, INTERVIEWER.

January first 1923 marked the inauguration of the Juvenile Court system in Japan. On that day one court was set up in Tokyo and another in Osaka. The jurisdiction of the Tokyo Court covers the city of Tokyo, Tokyo-Fu and Kanagawa Prefecture. The Osaka Court has a wide field including the three cities of Osaka, Kyoto and Kobe, as well as Osaka-Fu, Kyoto-Fu and Hyogo Prefecture. Prior to this, juvenile cases were handled by the Children's Department of the regular District Courts of these sections..

Organization IN name, organization and procedure every effort is made to eliminate the court idea, court atmosphere, court impression and court stigma. The institution itself is called not a juvenile court but *Shonen Shimpan-sho*, "The place where children's matters are gone into in detail." The judges of whom there are four, are called *Shonen Shimpankan*, "Officers who distinguish children's matters clearly." The eight probation officers bear the significant name of *Shonen Hogoshi* "Protectors of Children." A physician gives such time as is necessary.

In connection with the Tokyo Court there are also sixty-eight lay "protectors." These are men and women

who are officially given charge of cases connected with the court when their services are needed. Six clerks look after the court's extensive records.

Policemen, uniforms, tribunals and all the paraphernalia characteristic of courts and law enforcement are purposely omitted. The equipment the attitude of the staff and the atmosphere are those of an institution engaged in welfare work.

Personnel JUDGE K. Mitsui of the Tokyo Court has rolled up a record of twenty years as a Sunday school teacher at the Reinanzaka Congregational Church in Tokyo. He is also a trustee of the city Y.M.C.A. and a member of the Advisory Committee of the Boy's Work Department of that organization. Judge T. Yoshimura of the Osaka Court is a Christian of many years standing.

Prof. Hattori, one of the eight probation officers of the Tokyo Court is a Christian, and for many years was connected with the Peers and Peeresses' School. One probation officer is a Buddhist priest. Another is an ex-priest and still another was formerly the principal of a primary school. One was formerly the head of a government reform school. Two are ex-primary school teachers.

Twenty of the sixty-eight lay probation officers are Buddhist priests who are engaged in either educational or social welfare work. Twenty-one are principals of primary schools. One is an Imperial University professor. Others are welfare workers, school teachers and men who were at one time in educational work. Four are women, of whom three are Christians. In all there are eight Christians. Unfortunately there is not one Christian pastor in the whole number. Of these lay workers a Buddhist priest and a principal of a night school have become so deeply interested in the court's work that they voluntarily come every day and render full time service.

Children's Crimes REPORTS show that of 1771 children who were examined as transgressors of the law during 1923, juvenile crime was divided as follows:

	Boys.	Girls.
Stealing	981	115
Peculation	180	10
Gambling	175	2
Fraud	134	14
Assault, intentional or accidental..	97	2
Incendiarism intentional or ac'tal..	15	10
Rape and burglary	17	0
Forgery	18	1
	1,617	154

Motives and Causes PROBING into the motives and analyzing the causes of the 922 cases dealt with by the Tokyo Court in 1923 leads Judge Mitsui to the following statement:

	Boys.	Girls.
Sudden impulse or passing fancy..	313	37
Bad habits	83	2
Bad companions	88	2
Amusements	80	0
Enticed by others	48	2
Anger	31	0
Profligacy	30	0
Avarice—desire for money	27	2
Poverty	21	1
Self will—waywardness	15	1
Vanity	13	18
Vagrancy	13	0
Resentment or grudge	12	0
Defects in the home	11	2
Mental defects	11	0
Laziness	10	0
Lack of supervision	4	0
Heredity	1	0
Sexual desire	4	1
Miscellaneous	31	8
	846	76

Judge Mitsui's first hand study of the causes of juvenile crime has made him an arch enemy of the moving picture show, the drinking of intoxicants and tobacco smoking. He has seen so many child tragedies traceable

to these causes that he absolutely refuses to darken the door of a cinema hall or to attend any function where liquor is sure to be served.

The following table shows the ages in which juvenile crime is most prevalent:

	Boys.	Girls.
17 to 18 years	312	27
16 to 17 years	240	19
15 to 16 years	184	20
14 to 15 years	107	10
13 to 14 years	2	0
10 years	1	0
	846	76

Method of Procedure Most cases—last year, 1794—are referred to the Juvenile Court by the Public Prosecutor. However, in 1923 the Courts of Justice sent 30 cases to the Juvenile Court, prefectural governors sent 3 cases, parents or relatives voluntarily brought 19 cases, 11 cases were transferred from the Osaka Juvenile Court and the Court took up two cases of its own accord. The Osaka Juvenile Court, because of its very much larger jurisdiction handles a far greater number of cases.

When a case is brought before the court the judge delegates one of the "protectors of children" to make a preliminary investigation. This investigation sweeps the whole field of the child's life in the most exhaustive and minute manner. The child's station in society, career, education, employment, personal tastes, amusements, hobby, likes, dislikes, religious influences, character, parents, heredity, pre-natal conditions, birth conditions, home conditions, companions, neighborhood and environment all pass the careful scrutiny of one skilled in interpreting the meaning of these things. A physician or specialist examines the child's physical and mental condition, its disease history and its mental and physical development. Investigation is made as to who brought up the child between various age periods. The child's school records are also consulted.

In these examinations and in all the work of the court every precaution is taken to protect the child and its reputation. If it is attending school, the school authorities are not informed of the child's delinquencies nor are they approached for information. If the child is employed, the employer is not communicated with. Plain unprinted envelopes are used for all letters sent out by the court so that no one but the receiver shall know the source from which they come. In every way, the investigation and the child's relation to the court are kept secret in order not to bring suspicion or stigma upon the child, or handicap it when given a new chance.

The Court in Action

WHEN the evidence compels it, a trial is staged. It has however more of the aspects of a family conference than that of a trial at court. The judge, possibly the "protector" who made the preliminary investigation, a court clerk, the child and its parents or guardian or employer are all seated around a large office desk.

Judge Mitsui is judge only in official position. In his attitude and spirit he is a friend and a father. He has familiarized himself with the results of the preliminary investigation and with infinite pains he goes over the whole ground of inquiry again with the child and its parents or guardian as they sit there face to face. No phase of the child's life is left simply to the preliminary investigator's care. The Judge laborously covers the entire field in order to get at the facts from his own point of view.

No public trials are held. The judge may at his own discretion invite suitable persons to sit with him. According to the law, the child on trial can have some one present to plead its case but there is no instance so far of this provision being put into practice. The law prohibits any publicity in connection with facts brought out in the trial. In order to protect the child and its self-respect, parents or guardians are asked to retire when it comes to things which would be embarrassing for the child to tell in their presence.

Dispositions Made THE following measures are used in disposing of juvenile cases:

1. Admonition is given. The judge gives the child concrete instruction as to its future course. Judge Mitsui writes this for each child and adapts it to the individual need. His admonitions are positive not negative. He tells them what they should do, not what they should not do. He makes his written admonitions of such a nature that the child's reputation will not suffer, should some one happen upon them and read them.

He makes much use of Bible precepts. "Overcome evil with good," "Honor thy father and thy mother," "Be ye kind one to another" and many other Bible injunctions are woven into the written admonitions given by this judge with a father's heart to his children. Seven hundred sixty-nine admonitions were given by the Tokyo Court last year.

2. The past year in two cases the admonitions were entrusted to school principals.

3. Some were simply asked to make written oath setting forth their purposes to reform. Such oaths were also required of 177 others as partial dispositions of their cases.

4. Six hundred twenty-two cases were recommitted to their parents or guardians. In these cases the parents or guardians were admonished as well as the children. Specific instructions were given in regard to the child's spending money, amusements, exercise and every thing which would aid the child. A monthly report of their charge's progress in often required of parents or guardians.

5. In 82 cases, children were committed to the care of 14 institutions which make a speciality of caring for and training children of wayward tendencies. Of these institutions five are Christian and eight Buddhist.

6. Four hundred twelve cases were put under the supervision of lay probation officers who were asked to befriend their wards into a new life.

7. Seven cases were committed to reformatories, the length of their stay there being dependent on their record.

8. Thirty-three were committed to houses of correction with the same understanding regarding their terms as those sent to reformatories.

9. There is also provision for commitment to the care of hospitals in case that is necessary.

The court keeps in touch with these children through reports from those who have them in charge and through visits to the court on the part of the children themselves.

Transformations THE law's ban on publicity forbids individual descriptions. The court has however already proved a boon to many a youth who had made a wrong start in life.

One started bad, way back in his country town. His flight to Tokyo spelled tragedy. He soon ran amuck of the law and landed in the Juvenile Court. The trial resulted in his being placed in the care of his employer and a probation officer. Both joined hearts in an effort to save the lad. The parents' help was also enlisted. The miracle of love was soon worked. Instead of spending his spare time on the streets he began to seek his parents comradeship. He put his soul into his work and mastered it. Not long ago the parents and the lad, a happy and grateful group, appeared at the court to thank the judge. A luncheon, with the judge as host, celebrated the great event. The boy's face had lost all its signs of evil and shone with a hope that was high and full of promise. The judge beheld the wonder, marvelled and took new courage.

She was one of the world's unfortunate—a deficient child, with no poise or self-control. The judge chose a certain institution and committed her to its care. Here she was given personal attention and patiently taught the things which adorn girlhood. Hitherto undreamed of sources of womanliness were brought into play. To-day she has poise, politeness and many of the graces character-

istic of developing womanhood. It is difficult to tell who is the happiest, the girl herself, her mother or her father-judge.

She was another girl gone wrong. The judge entrusted her first to an institution, then to an individual in a good home. Sympathy, understanding and tact permeated with love wrought the change. When the judge saw her last he was astonished, not only at the change of heart but of face and of form. The earthquake caught her the sole occupant of her master's home, but she was master of the situation. Hastily she removed the things of greatest value, prepared some *nigiri-meshi* (rice balls), provided herself with a blanket and stood guard until her master's return although but a lone girl of sixteen.

It is not too much to say that through the coming of the Juvenile Court a new day has dawned for that section of Japan's youth that huddles where the shadows hang heaviest.

CHAPTER XXIII.

EARTHQUAKE RELIEF.

T. KAGAWA.

General
Losses

RAIN had been falling over Tokyo on the morning of Saturday, September first, 1923, but the weather had cleared, when at 11.58 a.m., without warning, came the most severe earthquake in Japanese history. The center was in Sagami Bay. The amplitude of the strongest vibrations as registered on the seismograph was four *sun* (one sun equals 1.193 inches). The earthquake in turn became the cause of fires that broke out on all sides and wrought unparalleled damage. The region that suffered included the broad areas of Tokyo, Kanagawa, Chiba, Shizuoka, Saitama, Yamanashi and Ibaragi Prefectures. The number of buildings destroyed or partially damaged totals 592,000. People made victims of the disaster, for life or property, total some 2,740,000. In Tokyo City the number of people thus affected reaches the figure of 1,340,000; in Yokohama, 410,000.

In both these cities, immediately after the disaster, one could stand in the midst of the general ruin and, as far as the eye could see, find nothing but burned over wastes of desolation. The killed and wounded—man and beast—are unnumbered. Husbands were separated from wives, children from parents. Those who passed through the bitterness of seeing their homes and all their possessions surrendered up to annihilation in the flames make a great host. Water systems, telephone systems, electric equipments, gas lines—all the appliances of our civilization—were reduced to debris. The devastated area looked, indeed, like the aftermath of a terrible battle.

Government Activities ON September 2 the government, mindful of the disorganization and confusion of the situation, placed the devastated region under martial law. An emergency requisition ordinance was also passed whereby the government commandeered food, building materials, and sanitary and medical supplies. On the same day the prime minister and other high officials of the government established an Emergency Earthquake Relief Office and immediately appropriated the sum of ¥26,200,000 for relief purposes. Stations were established in various places for looking after public safety, for distribution of food and for requisition of vehicles of transportation, etc. In addition to this, the city of Tokyo put forth every possible effort in the way of relief.

Private Relief WITH a suddenness that almost equalled that of the coming of the disaster itself, various social service organizations, religious bodies and individual volunteers came forward and set themselves resolutely to the task of bringing succor to the terrible situation. The staff of the Y.M.C.A. of Tokyo, on the next day after the earthquake, while the ruins of their buildings were still hot from the fire, met in what was once their auditorium and began the organization of relief work. The Salvation Army, volunteers from "The Garden of a Single Light" (*Ittoen*), and many others, labored inconspicuously but with effectiveness and zeal. Members of these different groups worked through day and night without removing their clothing, sometimes in the heat of the early autumn, sometimes in the rain, paying no regard to physical weariness, some of them with their own homes destroyed and uncertain of the fate of members of their own families. In the midst of the great calamity the refugees, with the exception of a comparative few who became frenzied, were self-possessed, and manifested everywhere a beautiful spirit of mutual helpfulness.

**Foreign
Sympathy and
Relief**

As quickly as news of the earthquake was flashed abroad, expressions of sympathy began to pour in from all sides. Relief in money and in kind received from foreign sources makes a noteworthy total. The Relief Office of the Home Department had received from foreign sources, up to the end of January, 1924, the sum of ¥14,750,000 in cash, and goods valued at ¥18,600,000. Even the disorganized countries of central Europe sent magnificent expressions of sympathy.

**Distribution
of Food**

It was unavoidable that the suddenness and the extent of the disaster should create a certain amount of confusion in the distribution of food and other commodities. Order was very quickly restored, however, through the aid of religious organizations, social service bodies and young men's associations. At first food and other relief had to be supplied to poor and rich without distinction, but from the middle of September such aid was restricted to the destitute. The number of people to whom free food was being supplied, at the middle of September totalled, for Tokyo Prefecture, 2,100,000; for Yokohama, 80,000. The number of people thus assisted in Tokyo between the middle and end of October was 670,000; in Yokohama 73,000. These numbers gradually decreased and by the end of March, 1924, the distribution of such aid was discontinued.

**Distribution
of Clothing and
Bedding**

WHEN the earthquake occurred the cold of winter was not far off, and there was urgent need of the preparation of relief in the form of warm clothing and bedding. A couple of instances will give an idea of what was done in the matter of meeting this need. Through the efforts of the authorities some 250,000 *futon* (thick quilts) were supplied. The federated women's associations of the Kwansai district, centering in Osaka, furnished 10,000 *futon*. As a consequence a considerable measure of relief

was brought to those in misfortune. Fortunately the winter was unusually mild.

Housing of Refugees

THE housing of the refugees was a problem that confronted both government and people with difficulties even greater than these presented by questions of food and clothing. In the beginning, special provision for shelter was made by throwing open unburned schools, government offices, public buildings and the estates of the nobility and the well-to-do. Also from the military authorities and from various foreign countries supplies of tents were received, which furnished temporary shelter for large numbers.

Later the national and the city governments, erected barracks in those places where refugees were congregated in large numbers, on the sites of burned schools, in parks, etc. By the end of December the prefectures of Tokyo and Yokohama had constructed barracks that comprised a total area of 114,400 *tsubo* (one *tsubo* equals about four square yards). The number of people housed in these barracks was 125,000. Numerous private barracks were erected in addition to these.

Some Special Relief Measures 1. The erection of small dwellings. In Tokyo and Kanagawa prefectures the authorities built five thousand small houses, having an area of six *tsubo* each. These dwellings were constructed at a total cost of ¥2,666,000.

2. People's Eating Houses. The sum of ¥500,000 was expended in the construction of simple restaurants where refugees could secure meals at favorable prices.

3. Public nurseries. Nurseries were built in connection with thirty-six of the principal barracks. The government appropriated ¥240,000 for this purpose.

4. Dormitories for Women. For female refugees who were thrown out of work by the disaster, or who were in straits owing to the loss of lodging places, dormitories were constructed in six different places. The appropriation for these was ¥40,000.

5. **People's Dormitories.** Dormitories were constructed in forty different places for workingmen who had lost their lodging places in the disaster. The appropriation from the government was ¥210,000.

6. **People's Medical Stations.** Fifty-one different medical stations were erected where those who were wounded or ill because of the disaster received aid. The government set apart the sum of ¥2,800,000 for the construction and maintenance of these stations.

7. **People's Bath Houses.** These were erected in ninety-two different places at a total cost of ¥630,000.

All of the above projects were carried out by the government either with funds received in the form of private contributions or with disbursements from the official exchequers. The institutions thus created were partially administered by the national and the municipal governments, and in part handed over to the management of social service organizations, religious bodies, etc. In addition to the above, various accommodations and equipments were provided by wealthy individuals and by social service organizations.

Relief of the Sick and Wounded ON account of the lack of facilities the condition of great numbers of wounded and sick was at first most pitiable. The government immediately mobilized in the

Kwanto district the medical relief units of the police offices, the army and the provinces and undertook the care of the sick and wounded. The Japanese Red Cross and the Imperial Charity Association also established emergency relief stations in various places. From September to the end of December, 1923, 815 medical relief stations were in operation in Tokyo and Kanagawa Prefectures. They attended to a total of 5,490,772 calls. These figures give one something of an idea of the extent of the suffering that accompanied the disaster.

Aid of Those Thrown out of Work THE exact number of people thrown out of work by the earthquake and fire is unknown. It is estimated at many tens of thousands. The number of factories burned totals 15,000. The workers in these places were im-

mediately added to the list of the unemployed. Beginning with the middle of September temporary employment bureaus were opened in tents and between the remains of the walls of former buildings. The unemployed flocked to these places in crowds and struggled for the opportunity to get work. They came at two or three o'clock in the morning, remained throughout the day, and slept on the spot at night. As various arrangements became improved, better order was gradually attained in the distribution of opportunity to work.

The statistics of nineteen employment bureaus in Tokyo show that during the month of September, 83,400 different people made application for work. Employment was found for 53,514 of these. Subsequently, as reconstruction got well under way the number of those without work gradually decreased.

CHAPTER XXIV.

THE EVANGELIZATION OF HAND WORKERS.

P. G. PRICE.

**Scope of
Article and
Definitions**

THE purpose of this article is not to describe the conditions under which hand workers live, whether in farm or in factory. Nor is it my purpose to describe the various forms of social work done for dependent classes because the masses of most hand workers are not dependent. Nor is it my purpose to discuss the social work being done for hand workers themselves, valuable and important as this may be. The focus of this article is not economic. It is not industrial. It is not social. I wish rather to turn our searchlight on the problem of the evangelization of hand workers. I may have occasion to mention economic, industrial and social aspects but this will be only incidental.

I have decided to use the term "hand worker" in place of "laborer." The latter term smacks too much in common usage of the lowest forms of labor. When we use the corresponding Japanese term we have a mental picture of a man pulling a heavy load up a hill. The term "hand worker" is also somewhat objectionable because strictly speaking not even a stableman is merely a hand worker. He leads the horse because he can use his head. Still allowing for this objection I think that the term "hand worker" will convey to the average reader the idea of the class with which we have to deal in this article.

Much of the information contained in the following paragraphs was secured by means of a widely answered

questionnaire addressed to both missionaries and Japanese pastors.

Hand Workers in Nation at Large THE percentage of children who receive merely a primary school education is about 75 of the total number of children in the nation. Those who graduate from the higher primary school or from industrial schools of similar grade are about 20 per cent. If these two figures are added together they give us a total of 95 per cent. Judging from the fact that in many of the large factories the workers are graduates of the higher primary schools it would seem fair to place the percentage of hand workers in the nation somewhat above the percentage of graduates of primary schools. This estimate would place the number of hand workers in the nation at 82 per cent. of the total working population.

Hand Workers in the Church THE proportion of hand workers in Protestant church membership in Japan is less than ten per cent. There are scattered churches among farmers and in certain industrial communities where the membership is almost entirely composed of hand workers. Many of the missionaries' outstations are of this nature. Still on the whole the membership of such churches or preaching places is small and their strength insignificant. There are of course, some splendid exceptions. Some years ago Mr. Davis made a very careful survey of the city of Tokyo and drew to our attention the fact that the industrial sections of the capital were sadly neglected by the churches. All I wish to do here is to point out that this phenomenon is by no means confined to Tokyo. It extends everywhere in both urban and rural Japan and is even more conspicuous in the provincial towns than in the large cities. We come then to the astounding and somewhat disquieting conclusion that while there are 8 hand workers for every head worker in the nation as a whole there are 10 head workers for every hand worker in the church. The church is therefore 80 times as ineffective among the hand workers as among the intellectual classes. When we couple this fact with another,

namely, the rising labor movement in Japan and the anti-Christian flavor of many of the ideas imported from Russia one begins to wonder what the hand workers of Japan will think of the organized Christian church.

In the west where the masses of the people are Christian, the church is often regarded as standing for the privileged classes. What will the laborer of Japan think of it when he sees the church of the Carpenter of Nazareth an almost entirely head worker organization ?

Reasons for Pre-ponderance of Head Workers in the Church ONE idea that persisted in nearly all the answers to our questionnaire was that the laborer had no rest day. He has no leisure time to hear the Gospel. In some labor centres where factory holidays are on the first and third Sundays a two-fold increase in the congregation is reported. The urgent need for a rest day is evident. Other difficulties in the evangelization of hand workers are superstition, lack of ideals, drink, lack of education and inability to understand the preachers' language, distrust of factory managers and fear of the Christian message.

The real reasons however, are not those I have mentioned but rather of our own making. The missionary founded the great bulk of the churches in Japan and is entitled to both the credit and the blame for the present position of the church. Perhaps the greatest single fact that determined the nature of the growth of the churches in Japan was the desire of the student class for English. This gave the missionary his first contact and induced him to select sites for his churches near schools or official buildings. The missionary also selected a place for his own residence among the better class people. The result of this has been to locate church property in most of the cities in places where contact with the hand worker class is difficult even if earnestly sought for. The Japanese pastor, not always unwillingly, has adapted himself to his environment and we have the strange phenomenon of the church in this Island Empire built on a hill but shedding little light into the cottages in the valley. Together with this fact goes a

real desire among a considerable proportion of the missionaries and a smaller proportion of the Japanese pastors to reach out to the hand workers. However the stationary condition of the missionary force and the necessity of manning work already undertaken makes a change of policy difficult, even when desired.

Do Hand Workers Make Stable Christians ? THE missionary opinion on this point seems most decidedly to be that they do. The opinion of the Japanese pastors is not so positive but the Japanese best qualified to know declare that hand workers make splendid Christians. Their religion is said to be more of the heart than the head. By this it is not meant that it is mere feeling but rather that the hand worker gives his soul while the student, very often, gives only his intellectual assent. The student lives in a seething atmosphere of intellectual unrest and is subject to more or less change. There are in most groups of hand workers a certain number of more serious minded people who are disgusted at the carnal life of many of their number and are driven to such places as the Church for sheer loneliness.

Attitude of Hand Workers to Religion IF we were to conclude this discussion by an examination of the church membership alone we would be in danger of leaving a very false impression as to the real strength of Christianity among the hand working class. We have established the fact that the organized churches have few of them on their membership roll but it is not impossible that they have a Christian allegiance though not church members.

Fortunately, for me, Rev. R. C. Armstrong, Ph.D., permitted me to use his translation of a study entitled "An Investigation of Laborers' Ideals" published by the Tokyo Imperial University Society for the study of religions. The hand workers investigated in this study comprise 3,500 workers in factories in different parts of the country such as Tokyo, Kyoto, Osaka, Nagoya, Tokaido, Chukoku and

Kyushu. The education of these workers is higher than might be expected. Almost 50 per cent. graduated from the higher primary school and of the remaining 50 per cent. only 1.51 per cent. were illiterate. Sixty-one per cent. were married and 77.78 per cent. were between the ages of 16 and 40.

The material secured by the investigator in this study is of the greatest value to us but it has one limitation which should be borne in mind, namely, that it deals only with factory workers and leaves out of account the farmer class. Still, the revelations are significant.

The investigator exercised considerable ingenuity in getting at the facts about the religious life of the workers. He found that the family religion of 93.4 per cent. of the workers was Buddhist but the personal religion of only 61.3 per cent. was Buddhist, showing a very serious decline in Buddhism in one generation. On the other hand, Shinto shows a considerable increase, from a family religion of 2.5 per cent. to a personal religion of 6 per cent. Christianity has done better than that by an increase from .4 to 2.3 per cent. This represents an almost six fold increase in one generation. This gratifying result is however offset by the record of the non-religious group. They increased from 4 to 14.6 per cent. or in other words twenty-six and a half fold in one generation. Christianity is increasing rapidly among hand workers but it is not keeping pace with irreligion. If we take the percentage of personal religion namely 2.3 per cent. or 23 in 1,000 and apply it to the total population in the country (estimated at 55,000,000) we get a figure of 1,265,000 Christians throughout the whole of Japan though the church statistics show only 257,000. I think that the larger figure cannot be far from the mark especially as the rate among the educated classes will likely prove to be much higher than the rate among the hand workers.

Attitude towards Christianity WHEN asked whether they liked or disliked pastors, missionaries and Salvation Army men, they replied 60 per cent. against and 16 per cent. for pastors, 59 per cent. against

and 18 per cent. for missionaries and 56.5 per cent. against and 22 per cent for Salvation Army men. The comment of the investigator on this point was that pastors and missionaries fell into the group that was disliked while Buddhist priests and Shinto priests were among those which were liked. The thing however that strikes us as very significant is not that Christianity is disliked by 59 per cent. That was to be expected. What impresses us is that 180 persons out of 1,000 among the workers are favourably disposed to Christianity although only 23 in 1,000 have already become Christians. This is surely a great encouragement for those who would work among hand workers. If these figures are correct, and I have no doubt that they are, the field is truly ripe unto the harvest.

The conclusion that we arrive at is rather a curious one. The organized Church is almost powerless to attract hand workers. At the same time Christ wins His way among them, either because of, indifferent to, or in spite of His Church. Whatever be the explanation there are perhaps one million hungry Christian souls among the hand workers in need of nourishing.

It would be a grave error if we imagine that the hand worker shows a greater proportion of Christians than the intellectual classes. I suspect that a survey of the head workers of the nation would reveal a much greater percentage on the Christian side among them than among laborers. What then are the reasons why so many unknown to the organized churches declare for Christ? To this I can give no positive answer. This will make an interesting study for some one but it seems to me that the impact of the English language and foreign culture both direct and indirect is perhaps a greater force than the whole weight of the missionary and the organized church bodies. This influence is being broadcasted through newspapers, magazines and novels.

Another explanation may be arrived at from the workers' answers to the question, "Who is the greatest man?" In the nation where "Yaso" was a one time byword of reproach Jesus received 50 votes as against 188 for Buddha. Christian names claimed 9.1 per cent. of the

total vote as against 55 per cent. for Buddhists and 15 per cent. for Confucian. A remarkable thing, however, was that Kagawa received 18 votes. This fact helps somewhat to explain the source of the workers' Christianity.

Christian Work for Hand Workers For the purpose of this discussion I wish to draw a sharp distinction between *hand workers* and *dependent classes*. It is true that a large number of hand workers live below the poverty line, still their heads are unbowed. Only a very small percentage of them are in receipt of charity and the most of them do not want it. There is no reason why they should be classed with paupers any more than that the student classes should be so called. It seems to me that, as I review the social activities of the church in Japan a very large part of her social work is either for students or dependent classes. We build dormitories and schools for students, we care for the orphan, the sick, the blind and the prisoner. This is, of course, splendid work but one is forced to the conclusion that there is little activity directly aimed at the independent hand worker and his family. The work done by the missionary and the pastor for the laborer is usually in the nature of side work—extras that may be taken on if there is time or dropped if found inconvenient. Let each reader ask himself if this is not so.

Work among hand workers may be classed in two ways, namely, (1) according to the occupation of the worker, (2) according to the method employed.

Classification by Occupations TAKING up the first classification we find four main divisions: (1) workers in business houses, (2) workers in post-offices, railways, and hospitals, (3) workers in factories, (4) farmers.

As far as I am aware very little Christian work of a special nature is being done for workers in business houses unless it be English night schools and occasional meetings on holidays. As to the second class, railway workers are comparatively well provided for through the activities of the Railway Mission as well as the efforts of a considerable

group of interested missionaries. Post offices and hospitals receive much less attention. As seedsowing, I am sure very good work is being done for this group of workers. The farmers are very often touched by the mission or the church by means of the out-station. Some of the country preaching places are composed almost altogether of farmers and they make splendid members. Given the right pastor, rapid work can be done in sympathetic communities; but in hostile places, where Buddhism is strong, the natural conservatism of the farmer makes progress extremely slow. As to method, the work for the farmers follows the traditional lines of preaching place and Sunday school.

The work for factory workers is of a very different character. It consists chiefly of Bible classes or meetings in factories. By its very nature it is more or less uncertain. The workers themselves change frequently and also the managers whose consent must be obtained. In a few places uninterrupted work has been carried on for years. Putting all things together, factory work is perhaps a little more subject to change than the missionary's student Bible classes. As to results, in isolated cases they are splendid, but in the majority of cases the fruits of the labor, if any, are unknown. Yet there is every reason to feel that they are not lost any more than in the students' Bible class. There is this important difference however. We can nourish the students in our churches; but the factory workers, having no rest day, can not be so cared for. This difficulty is gradually breaking down before the new custom of resting on the first and third Sundays of the month. I am told by men who preach in factories that work for men is more difficult than for women. The reason given is that the managers are more afraid of radical ideas exciting the men, and the workers themselves do not take kindly to addresses merely urging submission. Ideal conditions for factory work are a sympathetic manager, Sunday rest days and a labor church or a church capable of making hand workers feel at home. Where these three conditions are present the prospect is promising. However even with all three absent factory work is not impossible.

It should be noted that in a few cases Churches have been established in factories and some Christian factory owners are manifesting a good deal of interest in their employees both material and spiritual.

Classification THE other way to classify work done for
by hand workers is by means of the method
Method employed. I have divided these methods
 into three different classes, (1) institu-

tional, (2) literature, (3) preaching.

Taking up the first class I have already explained that institutional work is largely for the student classes or dependent classes, still we find a few dormitories for men and women, a few day nurseries and many kindergartens. The kindergartens, however aim for the most part to reach the children of another class. There are an increasing number of night schools, such as are found in Y.M.C.A. which reach the better class of workers. Most of these schools teach English only. As to the literature, the sale of Bibles, the wide distribution of tracts and, of late, newspaper evangelism form indeed a very effective method of reaching the common people. An increasing number of missionaries are making use of the newspaper and they say that a large number of workers are among their enquirers. This method is most hopeful.

The third and last method, that of preaching and Sunday schools is the one that we would naturally think would be stressed by the churches. Perhaps the best seed sowing is done among the working classes by the little Sunday schools in the villages and small towns, sometimes held in the open street and at other times in the homes of workers. Open air preaching is done, to some extent, but it is carried on consistently year in and year out by the Salvation Army only. The preaching place and church, as I have already indicated, have been a comparative failure in reaching the working classes, except where the members are largely composed of that class. Preaching in factories is, of course done but it is seldom free.

Recent Developments OF recent developments, perhaps nothing is of greater importance than Mr. Kaga-wa's decision to remain in Tokyo after his relief work closes and open up a campaign for the evangelization of laborers in Tokyo. He proposes to create five new churches for the working man in Honjo and Fukugawa. One of these has already been established. The earthquake and fire have given the church a new start in Tokyo and several missionaries have definitely set their faces to bring the Gospel to the working man.

A survey of the whole field would seem to indicate that the most hopeful field for work among the laboring class is in the large cities. Whatever indirect work may be attempted above all things *churches for the laboring man are needed*. Nothing short of that will do.

Place for Missionary THIS article is written primarily for missionaries and naturally the answer to this question is of the greatest importance to them. Many missionaries are of the opinion that the foreigner, because of his lack of sufficient knowledge of the language and customs of the people, is naturally unfitted for this work. It is argued therefore, that work for hand workers must be done by the Japanese. There is, however, a fallacy in this argument, because the qualifications needed are not so much of the head as of the heart. Over and over again in reading replies to our questionnaire from those who have had most success in dealing with hand workers the thing stressed is not method but rather the importance of loving and sympathizing with the workers. This the missionary, because of his more democratic training, is best able to do. Perhaps nothing can be of greater service in this respect than the missionary's home, provided it is near enough for the workers to come to it. Missionaries engaged in this work do not experience greater difficulty than if working for the student classes.

Recruits for Ministry For some reason or other our theological schools to-day are securing plenty of men but they are not of the first class kind.

A free education, with the possibility of a passport to America is not the sort of sacrifice that attracts the best of men. Severe persecution was the unconscious agent of natural selection in the early days. To-day we have nothing to take its place. Yet, young men of considerable promise who feel the urge to service and who yet find the life of a pastor among the intellectuals of the land too insipid, are finding themselves in social service and work for the poor. Let the missionary lead the church out into this new field which is white unto the harvest and he will find no lack of capable workers and at the same time will turn a new stream of pure water into the Christian ministry.

Missionary Responsibility and Opportunity THE missionary must live among the people for whom he works. Touching the thing at the end of a pole is not very effective. When I say the missionary should live among the people I don't mean that he should live in an unsanitary way or that he should not make his home as pretty and as attractive as possible. But our homes should come into their lives. Some will speak up for the missionary's children. Yes, I know, but the work for the hand worker must be done. It is the young missionary, the new comer, I am speaking to now. Are you going to reinforce the 1,000 working for the student or the 10 working for the hand worker?

We must set out definitely to win the hand worker. Let the student come if he will but do nothing to attract him. The present difficulty is not so much in a lack of genuine interest in the working man, but in the fact that the missionary treats this work as an extra. His main strength is in something else. What we need is full time missionaries for the working classes.

The missionary must see that the hand worker feels at home in the new church that he creates, whether the student does or not. This will require persistent effort on his part because the church has not been putting a high

value on the worker. When the Carpenter of Nazareth came to Capernaum and spent his time among the fishermen and workers of that city the exchange rate of the worker took a sudden leap and it has never come down. Our business as followers of that Carpenter has little to do with the exchange rate of the yen but it has everything to do with the public estimation of the workman. It is within our power to revalue these workmen in the eyes of the world.

To win Japan for Christ is a huge undertaking. If it could be done even in 300 years it would be a remarkable thing. When one considers the numbers of people, the high civilization, and the national spirit, the work of a few outsiders attempting to introduce a new religion seems to be almost absurd. But we have every reason to thank God and take courage. The great mass is in motion. At last the very heart of the common people is being reached and the end is already in sight. The hand workers are ready to receive our message. What is to prevent us from entering this field? Why talk of our work being done with 1,000,000 seeking, unnourished souls ready to hear?

CHAPTER XXV.

ANTI-ALCOHOL WORK IN JAPAN.

**Activities of the National Temperance League and other
Organizations in 1923-4.**

MARK R. SHAW.

Importance of the Problem AN annual expenditure of about ¥920,000,000 for Japanese saké and another ¥100,000,000 for Japanese beers and imported wines and liquors, the use of which is rapidly increasing, making a total drink bill of over one billion yen—an amount equal to three-fourths the annual budget of the Imperial Government (¥1,387,000,000 in 1923-4) and an average of about sixty-two yen per family for the population of the entire empire, in spite of the fact that, as stated on reliable authority, “ninety-two per cent. of the people are trying to exist on less than ¥500 per year”—suggests something of the extent and seriousness of the alcohol problem which Japan faces. Or rather it suggests a problem which a few of her thinking people are just beginning to face—seriously.

Although confronted by a serious food problem necessitating the importation of 5,000,000 *koku* of rice annually, thus increasing her unfavourable trade balance, Japan each year wastes more than an equal amount of rice (5,630,000 *koku* in 1922) in the manufacture of saké. This is one-thirteenth of her total rice consumption and would

be sufficient food material for five million people, one-sixteenth of the total population.

The seriousness of the saké problem is further suggested, in view of the scientifically established facts regarding the direct and indirect influence of alcohol in causing disease, by a death rate of 22.3 per thousand (1922) which is about twice as high as the rate in America. While the population increased *eight* per cent. from 1915 to 1922, the production of saké increased *forty* per cent. and beer *one hundred and thirty-six* per cent. Meanwhile social workers testify that juvenile delinquency is rapidly increasing.

But here, as in other countries, the very aggressiveness of the liquor industry may perhaps serve to hasten its undoing, for more and more of Japan's thinking men and women are coming to realize that the empire can not afford thus to handicap herself and sap her own physical and moral vitality.

Organizations 1. THE NIHON KOKUMIN KINSHU DOMEI (National Temperance League of Japan) is to-day the leading organization. It is the result of the union in 1920 of two leagues: The Japanese Temperance League, founded in 1890 by Hon. Taro Ando, Sho Nemoto, Kazutaka Ito, Shigeru Hayashi, Julius Soper and others in the Kwanto district, which was practically though not technically a Christian organization, and The National Temperance League, founded in 1919 by Shozo Aoki, Hampei Nagao and others in the Kwansai district, on a non-religious basis including both Buddhists and Christians. In its general purpose and work somewhat analogous to the Anti-Saloon League of America, the League of Japan is, however, quite different from the latter, which is "the churches in action," in that (1) while a majority of the leaders are Christians, it seeks to unite those of all faiths who are opposed to the liquor traffic and (2) instead of

being a strong central organization appealing to the whole constituency of the religious bodies for moral and financial support, it is a rather loose federation of 219 local societies, each with its own individual methods and program, having a total of about 25,000 members. Twenty of these societies joined the League in 1923. There are quite a number still unaffiliated. The monthly magazine, *Kinshu no Nihon* ("Temperance Japan"), has a circulation of 7,000 and the monthly newspaper, *Kinshukai* ("Temperance World"), about 13,000.

2. THE FUJIN KYOFUKWAI (Woman's Reform Society), the Japan "Woman's Christian Temperance Union," a very efficient organization of some 6,000 members, is more fully described in another chapter.

3. THE NIHON GAKUSEI HAISHU REMMEI (The Japan Intercollegiate Anti-Alcohol League) organized in Tokyo in June 1923 by official delegates from local societies in nine leading institutions—Tokyo Imperial University, Waseda University, Hosei University, Shukyo University, First High School, Foreign Language School, Higher Normal School, Aoyama Gakuin and Meiji Gakuin—with which four others have since become affiliated, represents a very promising movement among the the students, the coming leaders of the empire, whose interest must be roused if the cause is to win. The League hopes to bring about a closer cooperation between the similar organizations in the different schools and to foster others throughout the empire for the purpose, as stated in the constitution, "of promoting the thorough study of the alcohol problem in its broader aspects and working for its social solution." While the Intercollegiate League will cooperate with the other organizations, it was strongly felt that the work in its particular field could best be carried on by an independent student movement emphasizing the scientific investigation approach to the problem and with methods especially

adapted to student life. Dr. Masataro Sawayanagi, President of the Imperial Educational Association, was chosen president while an Executive Committee of undergraduates has active charge of the League's work. As the League in its beginnings was a Tokyo organization, the disaster in September, which so seriously affected the various schools, greatly upset its plans at the very start, but a number of meetings were held in the different schools, especially emphasizing the relation of prohibition to reconstruction.

The Intercollegiate League was represented at the meeting of the World Student Federation Against Alcohol in Copenhagen in August 1923 by S. Aoki of Keio and has affiliated with the international student movement.

4. THE METHODIST KYOKWAI SHAKWÁI JIGYO IINKWAI (Methodist Social Welfare Committee), created by the General Conference at Aoyama Gakuin in January, 1924, to undertake an active program in social welfare work including a vigorous temperance program, constitutes another addition to the anti-alcohol forces. Mr. P. G. Price of the Canadian Mission who has been carrying on a splendid social settlement work in Nippori and Negishi in north Tokyo is chairman of the committee, Mr. R. Miyazawa, secretary, and Mr. Mark R. Shaw, Secretary for Japan of the Methodist Board of Temperance, Prohibition and Public Morals, associate secretary. The Committee is preparing study books and other literature, will have a social welfare lending library and a lantern slide bureau, and promote training institutes for social workers.

5. THE AOKI KYOZAIIDAN (Aoki Reform Foundation). Partly in response to the suggestion of Dr. David Starr Jordan in 1922 that the anti-alcohol movement would be greatly aided by a foundation for the further research into the biological effects of alcohol, Mr. Shozo Aoki established in 1923 the Aoki Zaidan for which he has set aside property valued at ¥100,000 the income from which is to be

used (1) for the scientific research on the effects of saké in Japan and the popularization of temperance education, and (2) for greater emphasis upon the essentially international aspects of the movement.

As an initial step in the program Mr. Aoki, with his son S. Aoki of Keio University, left in May for an extended tour of investigation in America and Europe regarding the causes, methods and results of the prohibition movement. While in Europe they attended the Seventeenth International Congress against Alcoholism at Copenhagen, August 1923, and the conference of the World Student Federation Against Alcohol, meeting in connection with the Congress, as delegates from the Japan National Temperance League and the Intercollegiate Anti-Alcohol League. This was the first time that Japan has been officially represented at an International Congress Against Alcoholism and Mr. Aoki was made a member of the Permanent International Committee of the Congresses.

Activities of the National Temperance League THE work of the League is largely educational, though it is beginning to stress the legislative side of the question just as rapidly as the development of public sentiment justifies such action. Both the fact that the control of the liquor traffic rests with the Imperial Government—which received from it ¥222,585,000 in revenue (1923-24), which constitutes one-fourth of the total receipts from taxation and almost one-sixth of the total income of the government including the profits from government enterprises—and the fact that the suffrage is still so limited makes almost impossible the experiment of prohibition in small areas, a method which was such a big factor in creating sentiment in America among those who would not be convinced until they could see it in actual operation. If the value of “dry” legislation could be tested by

"municipal option" or "prefecture-wide prohibition" it would be of tremendous help to the temperance forces. Under the circumstances, since progress can not be made by partial steps geographically, the League is endeavoring to make headway by partial legislative steps providing various restrictions on the traffic or forbidding the use of intoxicants by certain groups or classes on the basis of age or occupation. The Juvenile Prohibition Law, passed in March, 1922, after having been sponsored by Sho Nemoto in the Diet for over twenty years and approved annually by the lower house since 1909, forbidding the sale of alcoholic drinks to minors and their use by them; is the first step in this process. Although only fairly well enforced, its benefits are becoming evident.

National Conventions THE annual convention in April 1923 was held in the Chamber of Commerce in Kyoto and the convention for 1924 was held, April 5 and 6, in the Okayama Prefectural Assembly Hall, Okayama, with 118 official delegates present, representing 92 local societies out of the 219 affiliated with the League. Throughout the convention the speakers emphasized the vital relationship between Japan's present critical social, economic, and moral problems and the liquor evil—a message that is greatly needed throughout the empire for even many of the Christian people seem to feel that the temperance question is primarily an individual one and that their duty ceases with personal abstinence.

Immediate Objectives IN its official "Declaration of Principles" the League declared for complete prohibition as its ultimate goal, and to that end it adopted as its immediate aims the following measures:

(1) The extension of the Juvenile Prohibition Law to include all students and men in the military and naval service by raising the age from 21 to 25 years. It was

pointed out that the present law makes a sharp and very undesirable distinction between the younger and older students in the same schools and that the benefits are needed for those in the military service.

(2) The introduction of scientific teaching on alcohol and tobacco into the text books of all primary and middle schools, in order that children may understand the reason for the prohibition of their use of these narcotics.

(3) The discontinuance of the sale of liquor to men in the military service.

(4) Abolition of sale of liquor on trains and on all railway property.

(5) An appeal to the Ministers of Education and of Home Affairs to urge abstinence from the use of alcoholic drink by all educational and religious workers and members of the police force.

(6) Prohibition of use of alcoholic drinks in all schools and government offices.

(7) Limitation of liquor advertising.

(8) More rigid enforcement of the Juvenile Prohibition Law.

(9) An educational temperance campaign by the Social Welfare Bureau of the Government Home Department. Some of the officials in this Bureau have been very sympathetic to the temperance cause.

(10) The establishment of temperance dining rooms and assembly halls throughout the country. The new Okayama Kinshu Kaikwan (Temperance Building) with restaurant, assembly hall and hotel rooms, built and operated by the Okayama society, has been a splendid success and a very wholesome influence in the city.

(11) The division of the country into several districts, uniting a number of local temperance societies into one district union, to secure more cooperation and efficiency in their activity. A significant advance this past year has been the organization of such unions in Hokkaido, Niigata and Iwate prefecture. The formation of the Hokkaido union was fostered by the Social Bureau of the Prefectural Government which has a special temperance secretary. It was inaugurated by a well planned and enthusiastic convention at Sapporo in May, 1922. The Niigata union had a similar mass meeting at Nagaoka in August. The societies at Osaka and Okayama have also been especially active holding enthusiastic mass meetings during the year.

Officers MR. HAMPEI NAGAO, Chief of the Tokyo Electric Bureau, was reelected chairman of the board of directors, and Mr. Kazutaka Ito and Mr. Shozo Aoki executive directors. Mr. K. Muramatsu continues as general secretary.

Educational Activities Both Mr. Ito and Mr. Muramatsu have devoted considerable time to visiting local societies and speaking in churches, schools, prisons and to business groups. In cooperation with local societies and also with the Kyofukwai the League has distributed some 230,000 leaflets and pamphlets, especially to all the higher schools of the country and to many primary and middle schools, also at special celebrations and athletic events like the Eastern Olympics at Osaka. Last year the League secured the American film, "Safeguarding the Nation" which was used very effectively until it was lost in the fire.

Earthquake Emergency Program ALTHOUGH all of the workers escaped, the League suffered the complete loss of its headquarter's equipment in the National Y.M.C.A. Building in Kanda, except for a few of the record books which Mr. Muramatsu gathered

up from the floor as he rushed out. This initial loss of over ¥10,000 was made much more serious by the fact that many of the directors who were the League's principal supporters lost all personal and business property. After helping in the immediate emergency relief, Mr. Muramatsu made his way to Kobe, where he opened a temporary office and secured some funds for literature and posters for a vigorous program in Tokyo emphasizing the vital importance of prohibition to the problems of reconstruction. Petitions to the government urging the closing of sake shops as an emergency measure, at least during the period of martial law, were unheeded, but the League distributed over 100,000 circulars to barrack dwellers and used 8,000 special posters urging temperance during the emergency. By November headquarters were again opened in Kanda, Mr. Ito's home in Nakano having served as Tokyo office until then, and the monthly magazine continued. As rapidly as possible other literature is being issued.

**Present
Opportunity
and Need**

NEVER before, probably, did the temperance forces face a greater opportunity. Even before the catastrophe, indeed, there were splendid signs of a new order. The heaven of Christianity has been working. Men and women in high places had begun to take a new stand for temperance and purity. And the very devastation of the calamity and the problems of reconstruction have served to emphasize the tremendous evil of the alcohol traffic which every ten years repeats the enormous material waste of the earthquake disaster and every twelve months demands more than an equal toll of human life. Just now the opportunity is unparalleled for every agency that works for civic righteousness. But the tragedy of it is that the temperance forces have themselves been so handicapped just at the hour of their supreme opportunity. The most outstanding need just now is an adequate supply of good, authoritative,

forceful literature—books, pamphlets and posters—in Japanese and based, in so far as possible, on Japanese conditions. Even before the disaster the supply was all too meager. In this important task the Japanese organizations well deserve the aid of the foreign community and the home boards. Perhaps never have the Christian forces in Japan had a better chance to help build a more Christian social order. The responsibility is equally imperative.

PART VI

NON-CHRISTIAN RELIGIONS

CHAPTER XXVI.

SOME BUDDHIST AND CHRISTIAN "PARALLELS."

HARPER H. COATES.

Amida Cult not Original Buddhism TRADITIONAL orthodox Mahayana Buddhism (called in Japanese "Daigo," or the Greater Vehicle) to which the *Jodo* (Pure Land) sects belong (and these are the most influential in Japan to-day), assumes that the Amida cult was part of the original teaching of Gautama himself. But modern Buddhist historical criticism, both in the East and the West, in the main insists that this conception of the salvation of sinners by another power (*tariki*) is an anachronism, and that both internal and external evidence go to prove that those portions of the Sutras purporting to give the teaching about Amida as based upon the Master's own words, were really the product of an age some centuries later, when, in recoil from the earlier teaching, a different view came to dominate the thought of Buddhist devotees. The authentic historical documents make it fairly certain that Shaka's fundamental conceptions were essentially those of the Hinayana (called in Japanese the "Shojo" or Lesser Vehicle), which is rooted in a thorough-going philosophical pessimism and atheism, and makes salvation from the life of passion and the endless transmigratory round, attainable alone by each individual's personal exertions.

Two Kinds of Buddhism : (1) Nihilistic Type THAT the two methods of salvation, viz., by "self-power" (*jiriki*) and the "power of another" (*tariki*), are mutually exclusive and incompatible requires no argument, being confirmed by the perennial feud between the two schools of thought; and the reason for the development, within the one religious system called Buddhism, of principles so self-contradictory is a most interesting subject of historical inquiry. The fact would seem to be that primitive Buddhism, in reaction from the extravagances of Indian polytheism, began its career in negation and atheism and the search for enlightenment by self-discipline, although the enlightened ones themselves soon came to constitute a pantheon of their own, so that we soon have virtual polytheism in a pantheistic matrix. All went well for a time, but after the Master's death, the rigidity of the early self-culture relaxed, and the failure on the part of his professed followers to measure up to his high standards threatened the whole movement with practical extinction. The impracticability of such a "strenuous life" seems gradually to have grown into a conviction, and the need for a more feasible "plan of salvation," and with it a more rational and comprehensive philosophy, became imperative. Men grew weary of the hopeless struggle with evil within and without, dismayed by their impotence as they sought to reach the coveted goal. They saw no hope but in the utter extinction even of existence itself as the fountain of all desire, whence flow all human woes; and the Nirvana of non-existence, or a thorough-going Nihilism, became the objective of the Hinayana Buddhist.

(2) Jodo Type Salvation through Amida. WHAT a contrast to all this is presented in the system of thought and belief embodied in the *Jodo* type of Mahayana! Instead of looking forward to the utter annihilation of personal identity in the void of the Absolute, helpless mortals are offered an endless Paradise of perfect bliss in Amida's Pure Land (*Jodo*), on the simple condition of reaching out the hand of faith to this compassionate

Buddha, and calling upon his sacred name. At one bound we leap from the abyss of nothingness to the heights of a real celestial land of bliss, that knows no more dismal transmigrations, but is eternal felicity itself in the entrancing company of the enlightened ones and of Amida himself, the Lord of ineffable light and life. And all this is for all men, however bad or ignorant, not as the price of painful penance and impossible self-discipline, but as the bountiful gift of Amida's compassionate heart, freely offered to all who will but accept it by faith.

Parallelism with Christianity It does not require much more than a superficial acquaintance with the Christianity of the New Testament and church history, to recognize, to say the least, the striking parallelism between it and the Jodo Buddhist system. With only a difference in name, both seem to stand for practically the same fundamental conceptions, the Jodo believer looking to the Buddha Amida, and the Christian to the Lord Jesus Christ, as the one and only Saviour of sinners who, renouncing their own good works, trust only in His mercy for salvation. Each offers men the priceless gift of eternal life on practically the same terms. It does indeed seem very remarkable that two systems, so obviously diverse as Buddhism and Christianity in their religious and philosophical antecedents and outlook upon the universe and man, should come so close together in offering to mortals what seems essentially the same way of salvation. The question as to whether there has been any real historical relationship in the way of action and reaction or of cause and effect between these two competitors for supremacy in the spiritual life of Japan and the Far East, is one which is bound to be asked with increasing urgency, as the glory of the material fades and men hunger and thirst for the imperishable treasures of the soul.

Is There a Historical Connection ? WHILE the oneness of human need and aspiration among men of all times and climes, demanding a oneness in the Source of supply and satisfaction, readily accounts for certain common elements in the religions of races

geographically and historically widely separated from one another, the precision with which so many ruling ideas and even technical terms so frequently occur in Mahayana Buddhism and Christianity, at least suggests a common origin implying some form of actual contact. Perhaps no Orientalist has contributed so many concrete materials that demonstrate this as being at least an historical probability as my esteemed friend, the late Rev. Prof. Arthur Lloyd, in his "Wheat among the Tares," "Shinran and his Work" and "The Creed of Half Japan." The reader is referred to these works for a careful study of this most interesting subject. Both Buddhist and Christian students may demur at some of the correspondences he suggests between Christianity and the Jodo type of Mahayana theology which Japan has inherited from the seventh century Chinese patriarch Zendo. But his main thesis still stands that there are distinct Christian conceptions here, which may be definitely traced through Nestorian and Manichaeian influences in China back to the first Christian century in India, when her first Christian missionary, the Apostle Thomas, according to the tradition, suffered martyrdom at Gandhara. "the very spot," as Prof. Lloyd says, "where the remains of Kanishka's temple, with the relics of Sakya Muni, have lately been discovered."

A Hybrid Combination It is surely a tribute to the insight as well as courage of the Mahayana scholars that they welcomed with enthusiasm the new evangel as the only way of deliverance from evil; but on the other hand they show equal faithfulness to their own traditional and primitive Buddhism by refusing to give it up, and by trying to absorb Christianity *holus-bolus* into it. It certainly did call for no small amount of hardihood to attempt, without further ado, the formidable task of grafting the ethical monotheism and soteriology of Christianity upon the tree of traditional Buddhist polytheism and pantheism, and expect the hybrid to become "a tree of life whose leaves should be for the healing of the nations."

Fundamental Differences CHRISTIANITY, however, declines to be degraded to the status of a pious device by which a hypothetical person of superior virtue and deep compassion steps in between the sinner and his sin, to enable him to escape the dire consequences which a blind impersonal fate imposes upon him—a fate which through the ages is conceived as continuing to operate according to the mechanical *Karma* law of cause and effect as inevitably as in the material world, and with no recognized relation to any Supreme Personal Ruler of the world of intelligent moral beings. Moreover, the sinner's sin is essentially without moral demerit, because it is viewed, not as in Christianity, and as the universal conscience of man asserts, as self-willed, but as an inheritance from past existences, for which he has no moral responsibility whatever, and for which he is quite excusable.

Moral Ineffectiveness of Amida System. FURTHERMORE, no satisfaction is made in Amidaism to the moral law which the sinner has violated and which demands his condemnation. To put it bluntly, the prisoner ought to go to prison for his crimes, but a kindhearted friend steps in to shield him from his just punishment by enclosing him in a high-walled Paradise, well stocked with all possible delights to satisfy all his cravings for ever and ever. The fundamental fact of his sin still remains, and for ever calls for just retribution. This method of salvation is therefore quite unmoral, not to say immoral, and provides a justifiable reason for that lamentable divorce between morality and religion so discernible in practice, wherever the Amida cult prevails, making religion into a kind of charitable institution for saving men from the pains due to their wrong-doing, without providing a real moral cure which takes the destructive virus out of the sin itself.

No Atonement for Sin THERE is no atonement for sin in Buddhism in any correct sense of the term; for, although Amida's austerities, assumed to have been practised through countless *kalpas* of time, are

sometimes said by modern Buddhist apologists to have had atoning efficacy, the rigorous demands of a violated holy law are wholly untouched by all that Amida ever did or does, standing, as they do, outside the sphere of his compassionate operations. The fact is manifest that no one but the One who created and rules the world in righteousness and love has any power to deal with the transgressor of the laws by which He governs, either in the way of penalty or of pardon and release. In Christianity, the gospel of Divine grace is, as the Apostle Paul makes clear, "a revelation of the *righteousness* of God," in which the Divine Christ voluntarily takes upon Himself all the sinner's guilt and penalty, suffering on his behalf and in his stead, fully satisfying all the demands of His holy law, and by that great sacrifice for the sins of the world which He consummated on Calvary revealing the eternal harmony between the Divine love and righteousness, in the justification and progressive sanctification of the truly penitent believing sinner. Here there is no dark background of blind *Karma* fate, because He is "over all."

No Salvation from Sin

WHEN therefore we trace the comparative moral ineffectiveness of this Amida system back to its sources, we find that it proceeds from that stultifying spirit of compromise between a thorough-going ethical monotheism and a fatalistic pantheism, in which the fundamental moral problem remains entirely unsolved, with a theoretical imputation of salvation to men *in* their sins, instead of the actual bestowment of salvation *from* their sins. There is no forgiveness of sins in Buddhism. "Who can forgive sins but God alone?" we may well ask. But there is no personal God in Buddhism at all—only an impersonal abstraction called Absolute, which transcends the possibility of entering into direct moral relations with men.

An Artificial Mixture

WE have, we may say, in the Mahayana Buddhism the case of a "mechanical mixture," and not a "chemical compound," much less a living organism. Or, to change the figure, it

is the difference between the artificial flower of the shop and the living fragrant flower of nature fresh from the hand of God.

Fundamental Defects Most Buddhist scholars in Japan refuse to recognise the leaven of Christian elements in the Mahayana, and insist that it has had its own independent development. For the purposes of our argument, this historical question may be settled either way, and the force of the foregoing considerations remains practically unaltered. Dismissing the question of how these ideas so similar to Christianity originated, the fact remains that the Mahayana has failed in the attempt to solve the ultimate problem of the universe and to find a rational basis for philosophy or a moral basis upon which the sinner may be acquitted of his sin, because it loses itself in the mists of pantheistic speculation, never reaching the divine Personality, the infinite and eternal Fount of being, life and holiness.

Mental Confusion We have in the Mahayana the imperious impulse of the religious nature spontaneously seeking expression in defiance of the rubs of logic and the deliverance of man's moral consciousness. With a naïve artlessness it welcomes self-contradiction, as the happy-hunting-ground in which ultimate truth dwells. To a mind trained in the exact methods of Greek thinking to abhor the self-contradictions of irreconcilable propositions as the badge of falsehood, and to demand logical harmony satisfying to the reason, this is only so much waste product of sincere thought to be thrown on the dustheap of out-worn systems which have "had their day" and should "cease to be." This applies with equal force to that modern philosophy of self-contradiction which has had such a vogue in the Western world under the fascinating title of idealism, with its complacent Oriental blending of the subjective and objective into an elusive unity, which would identify the sunlight with the seeing eye.

This mental confusion may, indeed, be somewhat excusable in the day-dreams of an Indian mystic intent on negating the tropical heat that oppresses him by thinking and willing it out of existence, but something more accurate and truthful is surely to be expected in the sober reasonings of the man of sound mind, whether Occidental or Oriental, who is wide awake to the world of reality within and without, in which he consciously lives, moves and has his being, and who is alert to the seriousness of his moral task.

**Searching for
a Saviour**

THE Mahayana Buddhist dreamt of a higher harmony in the abstractions of the religious life, he clothed Amida Buddha with all the attributes of the Infinite and Absolute, as if there were no other among the countless Buddhas with whom he still peopled the universe, and made Amida alone the compassionate Saviour of all sentient beings. We hear in all this the echo of that plaintive cry of the heart of universal man for a personal compassionate Saviour, and may we not hope that in spite of the aberrations of his thought, he may hear some assuring response from the All-Father, who presumably withholds not all His favor and blessing for the human blunder of addressing Him by a strange name.* Even in ancient Israel there seems reason to suppose that the conceptions of Jehovah entertained in the earlier ages were crude, though the response to the prayer of faith was as real and living as with the greatest of the later prophets whose theology reached the high water mark of ethical monotheism. And so may we not hope that as men's hearts are often better than their heads, the true and living God, "in whom are all things, and unto whom are all things," has vouchsafed to the lowly and devout the blessings of His grace, though their reasons stand baffled in the presence of the complexities of nature and the unseen.

Practical Faith It was not by speculative thought that the
 higher monotheism progressively wove
Pure Reason itself into the woof and warp of the soul
 of Israel, till all other so-called gods were
 "nothings" and Jehovah alone the true and living
 God, but in that higher and deeper realm of moral
 and spiritual fellowship with the Holy One Himself,
 in which the inner life of man, transformed and re-
 generated, found expression in worthy thought and noble
 unselfish deeds. Though Buddhism is based upon an
 entirely different cosmogony from that of Israel, and never
 really rises above the stage of henotheism, the logical
 issue of the exclusive devotion of Amida Buddhists to him,
 as if all the other Buddhas were non-existent, would be a
 thorough-going monotheism like that of Judaism and
 Christianity. That this stage has never been reached is due
 to that conservative tendency in the Mahayana philosophy
 to react from a veiled incipient monotheism to the explicit
 negations of the primitive Buddhist atheism. This means
 that when dealing with the unlettered crowd, Amida is
 held up before the believer as the one and only personal
 Saviour, whereas to the cultured initiate this whole scheme
 of salvation is nought but a *hoben* from whose toils his
 superior insight has happily freed him, and as soon as the
 haven of enlightenment is reached, the devotees stands on a
 par with Amida as a Buddha himself capable of rendering
 similar service to the unenlightened mob. This word
hoben (Sanskrit *upaya*) has come to have a very unsavoury
 significance in common speech and might with fair accuracy
 be frankly called a pious fraud. It is thrown out of court
 by Amida believers themselves, while it is used as a term
 of reproach by Buddhist sects which reject the Amida
 theology. We must in any case in fairness recognize that in
 its original usage it had a higher meaning, involving a
 presumably justifiable artifice on the one hand for instruct-
 ing the ignorant, while on the other it enabled the teacher
 himself to escape from an awkward mental dilemma. One
 may well hesitate to lay such a serious charge against the
 moral integrity of the founders of the Mahayana Buddhism

as would imply on their part a wilful intention of throwing dust in the eyes of their followers. They were confronted by an impasse in thought, insisting as they did on the one hand on a philosophical view of the universe which never reached the conception of a personal God at all, and on the other hand, in their practical religion, upon the absolute necessity of dependence upon a very personal and divine Saviour. Unable to overcome a traditional aversion to theistic conceptions and yet urged on by the imperious demands of the moral nature, baffled in its conflict with evil and refusing to be satisfied with anything less than an omnipotent power to grant deliverance, philosophy and logic are for the time left to shift for themselves, while the distressed victim of illusion and passion turns for relief to that One among the countless Buddhas to whom are ascribed all saving virtues, and makes him the supreme object of faith till the agony is past. Thus practical faith and pure reason are set over against each others as logical opposites which Buddhist philosophy has never yet been able to reconcile. Perhaps the nearest Occidental approach to this impasse of Oriental philosophy is found in Kant's so-called antinomies of pure reason, which the progressive thinking of men must surely resolve into a higher harmony.

Persistence of Early Nihilism But it will always be hard for sane men to believe that what is intellectually false can be practically true or morally right, and the common judgment of mankind will for ever regard such antinomies of faith and reason, not as wisdom, but as sophisms to be voted out of court by the clear ringing testimony of a healthy consciousness, which is not rational, moral and religious in separate and disconnected compartments, but is indivisibly 'one. The persistence with which the philosophical Nihilism of the Hinayana Buddhism lives on even among the greatest exponents of the Mahayana, such for example as is exhibited in the *Hanya* doctrinal system, down to our own day, is conclusive evidence to the Christian student, if not to his Buddhist brother, that Buddhism has not yet reached the

final goal of truth in either philosophy or religion, being ever in a state of flux between the negations of philosophical scepticism and the demands of the religious nature for an objectively real Divine Saviour of infinite power and compassion, who is not one among many, but the Only One, who is above all, in all and through all.

Monotheistic Trend in Mahayana It is true that some modern Buddhist scholars claim that in Amida they have all that Christians mean by God in Christ, but this is only to betray ignorance of both Buddhism and Christianity. In its recognition of the powerlessness of human nature to save itself, and of the need for an infinite personal Power as Saviour, the Mahayana is at one with Christianity. But according to the findings of modern Buddhist research, the evidence is not forthcoming that Amida appeared in the world as a concrete historical character at all, but because practically necessary to the great task of saving sentient beings he was posited by the mind as existing, thus being frankly a fictitious product of the religious mind. If the Mahayana Buddhism in its recoil from the negations and scepticism of the Hinayana, had followed its own philosophical pre-suppositions to their logical issues, it would long ago have landed in monotheism; and faithfulness to its own noblest aspirations and the satisfaction of those practical moral and religious needs of men upon which it has so earnestly insisted, will surely some day enable its noblest exponents, with due self-respect and gratitude for their rich Buddhist inheritance, to welcome that supreme solution of the problems of philosophy and religion which has been given to the world in the ethical monotheism of Israel and perfected in the Incarnation and redemptive work of our Lord Jesus Christ. A philosophical abstraction, the product of the human intellect and void of all objective reality must be equally void of saving power. It really becomes "other power" only in name, and when stripped of its adventitious attributes is nothing but "self-power" in a different aspect. Such a philosophy as this ill comports with the lofty

religious conceptions of the Mahayana, which can alone attain philosophical consistency by coming out frankly and boldly as a system of monotheism. True, the orthodox Jodo scholars maintain against all comers that Amida is no fiction, but reality itself, while in the same breath they refuse to negate the negations of the primitive Buddhist atheism, insisting that there is no need to seek for the reconciliation of faith and reason, as faith must be supreme in religion. If they could say with Tennyson, "I will not make my judgment blind," and yield to the rational demand for unity which the Mahayana has done so much to satisfy, our Buddhist brother, even to be consistent with the monotheistic trend of his own system, must become an out and out Christian. In doing so, he needs to lose nothing in his past which is worthy of preservation, but in the warm sunshine of the eternal love of God in Christ all its seeds of truth and good reach their highest bloom and fructification. With such a positive and solid philosophical basis the Mahayana Buddhism has not a little to contribute to the world in psychology, philosophy and practical religion.

CHAPTER XXVII.

THE RELIGIOUS AND ETHICAL TEACHING OF THE MODERN SHINTO SECTS.

M. Honaga and D. C. Holtom.

Two Kinds of Shinto

THERE are two great currents in modern Shinto. The one has its center in worship conducted at the official shrines, the best known example of which may be found in the ceremonials of the Grand Imperial Shrine of Ise. This current forms the national cult of present-day Japan. The other centers in the propaganda and religious activities of the so-called Shinto churches (*kyokai*). This current gives us the modern Shinto denominations. The former is called *Jinja Shinto*, that is, "Shrine Shinto"; to the latter we give the name *Kyoha Shinto* or "Sect Shinto." *Jinja Shinto* has no founder; *Kyoha Shinto*, on the other hand, has its origin in the activities of individual teachers and organizers. Again, the relations to the government sustained by the two branches of Shinto are different. Shrine Shinto is managed by the Bureau of Shrines (*Jinja Kyoku*) in the Department of Home Affairs; Sect Shinto is under the administration of the Bureau of Religions in the Department of Education. It should be further noted that, while the modern sects have taken over in large numbers the deities of Old Shinto, yet in legal properties and actual rituals of worship the sects are independent of the shrines. In nearly all cases the edifices of worship made use of by the sects are totally distinct from the shrines of the national cult.

The present investigation is limited to the presentation of some aspects of the Shinto sects. The special fea-

tures of certain of the sects have led to their being given fuller treatment in the discussion than that accorded others. It is impossible in so brief a study as is herein proposed to do more than set forth a certain amount of suggestive material. Yet it is hoped that such an effort will not be in vain, since the modern "Thirteen Shinto Sects," possess ethical teachings and religious elements that are worthy of the serious consideration of all students of human culture. A study of the modern sects also sheds a certain amount of light on Shrine Shinto, since in the background of the sects we can discern the ancient Way of the Gods of Old Japan.

The sects are taken up in the following discussion in the chronological order in which they received recognition by the Japanese government.

1. Shinto Kyo. THE title Shinto Kyo ("Shinto Teaching") is confusing, since it makes use of the general designation by which both the above mentioned branches of Shinto are known. The name Shinto Kyo, however, refers to a particular Shinto denomination. The first superintendent priest of this sect was Inaba Masa-muni, who was appointed to the office in 1884. The sect was formally organized at the same time. Inaba won merit by his loyalty in the Imperial service in the troubled times that accompanied the overthrow of the Tokugawa Shogunate. After the Restoration he took up the study of Japanese classics, giving special attention to religious matters. He was particularly interested in the teachings of the Shinto revivalists of the eighteenth and early nineteenth centuries. Such study led directly to his work in the organization of so-called Shinto Kyo. Government recognition of the body as an independent sect was given in January, 1886. Inaba died in July, 1898.

Deities THE most important deities worshipped in Shinto Kyo are Ame-no-minakanushi-no-kami, Taka-mimusubi-no-kami, Kami-musubi-no-kami, Izanagi-no-mikoto, Izanami-no-mikoto and Amaterasu-

omikami. Numerous other deities of less importance are included in the pantheon. The first three deities just named, because of their position in Shinto cosmogony, are frequently called the Three Creative Deities.

Teaching. ADHERENTS of the sect regard their fundamental mission to be the fulfilling of the Great Way of the Gods—the so-called *Kamu-nagara*—and the propagation throughout the world of the original Shinto of Japan. Essential doctrinal teachings are based on the *Sanjo no Kyoken* ("The Teaching of Three Articles"). These three articles are:

1. "Give heed to the significance of reverence (*kei-shin*) and the meaning of patriotism (*aikoku*).
2. "Make distinct the heavenly reason and make plain the way of humanity.
3. "Have reverence for the Emperor and be obedient to the Imperial Will."

Attached to this sect are more than forty-five sub-sects, of which Maruyama Kyo is the most important.

2. Kurozumi Kyo—The Founder.

KUROZUMI Munetada, the founder of the sect of modern Shinto which bears his name, was born November 26, 1780 A. D. in the village of Kami Nakano of Mitsu Gori in the country of Bizen. In his childhood he went by the name of Ugengi, but later he himself changed this to Sakyo Munetada. He was the third son of Kurozumi Muneshige. His father was a priest in the shrine of Amaterasu-omikami, situated in his home village.

From childhood Munetada was noted for his great filial piety. When about twenty-one years of age he made up his mind to become "a living god (*kami*)" and expected thereby to bring happiness to his parents. He attended lectures on the sacred texts of Shinto, but failed to secure the satisfaction for which he was seeking when he found that the lecturers dealt only with the historical facts of religion. He complained that nothing was said

of the wonderful power of divinity, of the response between man and deity, or of the most profound principles of the human soul. He determined, therefore, that by contemplation on sacred things he would, for himself, attempt to attain inward peace, purify his soul and gain an understanding of the mutual relations of god and man. In this way he suddenly found light. His experience led him to declare, "There is no way of becoming a living *kami* except by conduct which is itself divine. But divine conduct is nothing other than the bestowing of happiness upon human kind. Therefore my own conduct ought to be such as will bring the greatest happiness to the people of the world." It is said that from this time on he became very strict in his conduct and gained remarkable mastery over both mind and body.

In the year 1812, at the age of thirty-two, there came a great crisis in his life. On the twenty-eighth of August of this year he lost his mother, and on September fifth of the same year his father died. This brought to Munetada the deepest anguish of his experience. He was so overcome with grief that he fell severely ill. At the crisis of his sickness he felt that fate had decreed his death, and as preparation for departure from this world, he first of all worshipped the sun, then the deities of Heaven and Earth, then his ancestors and, finally, the spirits of his recently departed father and mother. He gave particular expression to his gratitude for the benevolence which they had shown him. This is called his First Worship. He then gathered his wife, children and servants about him and thanked them for their care. Then, filled with a feeling of deep gratitude, he calmly awaited the coming of death. But as he lay thus on what he supposed was his deathbed, this feeling of peace and gratitude worked within him to become the cause of his recovery. For thus he thought to himself, "I have so grieved my heart over the death of my parents that I have fallen ill. I have thus brought great suffering to my body and my spirit. But this is to injure that heritage which I have

received from my father and my mother. Such conduct is unfilial in the last degree. I realize this now, but, alas, perhaps too late. Yet, though I can do but little, I will attempt to train my spirit so that I can render true filial piety to my parents."

From this time on he set himself earnestly to regaining vigor of spirit, and on the nineteenth of March of the next year he arose from his sickbed. Immediately afterwards he took a bath, and then worshipped the sun. Forthwith, it is said, his long illness vanished like the frost before the sunlight. This is called his Second Worship.

With all this he was not fully recovered, however. The thirteenth of November of the year 1813 is memorable for certain experiences which he underwent in a special worship of the sun. While engaged in this worship he suddenly felt his spirit expand with unwonted exhilaration, joy permeated his breast, and he had communion—he declared—with the life principle of nature. He believed, and said, that he then and there laid hold on Living Being—*Iki Mono*. Along with this, he felt that he had received a divine commission to share with others the happiness which had come to him. This is called his Third Worship. He was thirty-four years of age at the time. From this date, his work as a religious teacher, leading ultimately to the founding of a new Shinto sect, may be said to have begun.

Kurozumi died in 1850. On March 8, 1856, the posthumous title of Munetada Dai Myo Jin ("Great-Marvelous-Deity-Munetada") was conferred on him by the Japanese government, and on February 25, 1862 his spirit was enshrined at Kaguraoka in Kyoto. In 1876 official permission was granted for the organization of the Kurozumi Sect. On April 14, 1879, a shrine with the name, Munetada Jinja, was erected to the founder in his home village of Kami Nakano.

Deities and Teaching.

THE deities worshipped in Kurozumi Kyo are Amaterasu-omikami, also the yao-yorodzu-no-kami, or the eight-hundred myriads of deities of Shinto, and the spirit of the founder. In Kurozumi's teaching, Amaterasu-omikami is regarded as the central source of all life, that is, as the parent deity of nature (*bambutsu no oyagami*), whose energizing spirit fills the entire universe so that all things are nourished in the light and warmth thereof.

The founder teaches that vigor of spirit and the virtue of cheerfulness have their origin in living in obedience to the will of Amaterasu-omikami. Among some of his more noteworthy statements are the following:

"The source of (true) doctrine is Heaven (Ten), and the Way revealed comes naturally from Heaven."

"Life is the Way of the Great Deity (Amaterasu-omikami)."

"Joyfulness is the Mind of the Great Deity."

"Casting aside self, body and mind, commit all to the One Truth of heaven and earth."

"If you surrender all things to the will of Heaven and quiet your heart within you; if you permit joyfulness to rise up within your soul spontaneously, then all things will work to your good."

"The reality underlying sincerity is the spirit of Amaterasu-omikami. If we fix our thoughts altogether on gratitude and surrender all things to the Great Deity, there is nothing of which we need be afraid. Thereby we are set free from doubt and immediately the divine power is revealed before our eyes."

"When the spirit of cheerfulness (*yoki*) becomes faint, then the spirit of depression (*enki*) prevails. Where the spirit of depression prevails, there is impurity. Impurity is a withering of the spirit (*kegare wa ki kare nari*)."

"Oh, how thankful, how cheerful, how joyful, when the clouds of my heart clear away."

"Oh, the joy of knowing that my mind is one with the Living Being (*Iki Mono*) of heaven and earth."

"For that one who drives out the beast and the snake from within, and who nourishes the Living Being, there is no sickness."

In association with Kurozumi's teaching regarding "Living Being" (*Iki Mono*) attention should be paid to his doctrine of *Ikidoshi*, that is "abiding" or "unending life," as illustrated in the following selections:

"One who lives within the dwelling place of Amaterasu-omikami will have life that knows no end."

"Where the spirit of Amaterasu-omikami and the spirit of man are one—this is unending life (*ikidoshi*)."

"Where there is no separation between our hearts and the eternal Amaterasu—this is eternal life (*ikidoshi*)."

The practical discipline of Kurozumi Kyo centers in five fundamental precepts, the so-called *oshie no goji*. These five teachings are:

1. "Loosen not thy hold on sincerity." (*Makoto wo torihazusu na.*)

2. "Entrust (all) to Heaven." (*Ten ni makase yo.*)

3. "Be separated from self." (*Ware wo hanare yo.*)

4. "Be joyful." (*Yoki ni nare.*)

5. "Lay hold on Living Being." (*Ikimono wo torae yo.*)

The devotions practiced by the followers of Kurozumi include early rising, rinsing the mouth with cold water and worshipping the rising sun. The believers bathe in the sunlight, practice deep breathing, the strengthening of the lower abdomen, and the cultivation of a vigorous and cheerful spirit. These religious exercises include faith healing and the worship of the deities of Heaven and Earth according to fixed rites.

3. Shusei Ha THE name has its origin in the words *shuri*, "repairing" and *kosei*, "consolidating," which are used in the ancient Shinto mythology to describe the creative activities of the great parents Izanagi and Iza-

nami when they "mended" and "consolidated" the islands of the Japanese archipelago. The first and the last syllables of these two words are taken to form the title of the sect—Shusei Ha (*Ha* "sect").

Shusei Ha was founded by Nitta Kunitaru, who was born in 1828. Government recognition was gained in 1873. The chief deities are Ame-no-minakanushi-no-kami, Takamimusubi-no-kami, Kami-musubi-no-kami, Izanagi-okami and Amaterasu omikami. The pantheon is exceedingly comprehensive, finding room as it does for "the eight hundred myriads of deities" of Shinto (Yao-yorodzu-no-kami). Among the deities, other than those just mentioned, worshipped in this sect are: Izanami-no-kami, Haraido-no-kami (Deities of Purification), Kaze-no-kami (Wind Deity), Sae-no-kami (Deity of Roads—an ancient phallic god) Midzu-no-kami (Deity of Water), Hi-no-kami (Deity of Fire), Ki-no-kami (Deity of Trees), Kane-no-kami (Deity of Metals), Tsuchi-no-kami (Deity of Earth), Uke-mochi-no-kami (Deity of Food) and Sukuna-hiko no-kami (Deity of Medicine).

According to the teachings of Shusei the fundamental ideas of Shinto are included in the term, *shuri kosei*, "repairing and consolidating," as explained above. The summarized precepts of the sect are:

1. "All phenomena have their origin in the spirit of the three creative deities."

2. "The spirit of man is one with the divine spirit of the three creative deities."

3. "The only means wherewith to bring about progress in human society is to live in accordance with that activity wherewith Izanagi and Izanami mended and consolidated our national domain."

4. "The method of strengthening (lit. "consolidating," *kosei*) both the individual and the home is to live according to the virtue of the glory and wisdom of Amaterasu-omikami."

The founder said:

"The divine spirit of creation has but one source. It fills the universe. Thus, heaven and earth attain harmony and all existence has development. The four seasons come and go and all things are transformed eternally."—*Kyoshi Taiyo*.

"There is no other way of serving the gods than by spending oneself for man."—*Taido Mondo*, p. 1.

"To live uprightly as an individual in the things near at hand—this is the way to serve parents, ruler and kami."—*Taido Mondo*, p. 12.

4. Taisha Kyo THE sect derives its name from the Great
"Great Shrine Shrine of Idzumo. An organization of be-
Teaching." lievers connected with this shrine attained
 the status of an independent Shinto sect in
 1882. under the title of Taisha Ha. Senge Sompuku became
 the first superintendent priest in 1884. The main teachings
 of the sect are to be found in Senge's book, *Kyoshi Taiyo*
 ("Outlines of Doctrine"). The most important deities
 are Okuninushi-no-kami (the principal deity of the Izumo
 Shrine), Amaterasu-omikami, and the three gods of crea-
 tion. Included in the teaching of the sect are a doctrine
 of the immortality of the human soul and a doctrine of
 rewards and punishments.

5. Fuso Kyo. FUSO is a poetic name for Japan.
 During the Tembun Period (1532-1554)
 Hasegawa Kakugyo founded Fuji Kyo, with rites
 centering in the worship of Mt. Fuji. Fuso Kyo
 was developed out of this by Shishino Han, a priest
 attached to the Sengen Shrine in Suruga. This took place
 early in the Meiji Era. At first the new group was called
Fuji Issan Kosha ("Mount Fuji Association"). In 1882
 it attained the status of an independent sect and received
 the name of Fuso Ha, which was later changed to Fuso
 Kyo.

Deities and Teaching THE most important deities worshipped in the sect are the three gods of creation (revered as original parents) and also Amaterasu-omikami, Tsukiyomi-no-kami (the moon god of old Shinto), Hikohoninigi-no-mikoto (the grandson of the sun goddess) and Konohana-sakuyahime-no-mikoto (the goddess of Mt. Fuji). The deities just named receive worship as a single group. The adherents of the sect attempt to preserve certain of the rites of old Shinto, claiming that their religious practices are patterned after those of the ancient Japanese Imperial Court.

6. Taisei Kyo "Great Accomplishment Teaching." THE founder of this sect was Hirayama Shosai, a samurai who flourished at the close of the Tokugawa Shogunate and the beginning of the Meiji era. He at first gave his attention to political affairs, but becoming convinced that the corruption of society could not be healed by political means, he turned to religion. The sect that he founded became an independent organisation in 1882.

The deities worshipped are: the three gods of creation, also Amaterasu-omikami, Izanagi-no-kami, Susanowo-no-mikoto, and Okuninushi-no-mikoto—in all seven deities. The spirits of the founder and of believers are also worshipped.

In the teaching of the sect, special emphasis is placed on the fostering of national characteristics and on the attempt to express the divine virtues in human conduct. The practices of the sect include the offering of vows to the deities, the confession of wrong-doing and the making of pledges to abide by the teachings of the gods. One of the most important tenets relates to quieting the spirit by contemplation and deep breathing.

The rites of the sect include a so-called external and an internal purification. The external purification (*gai-shojo*) has as its object the securing of control over speech, countenance and behavior. It attempts to build up poise and dignity of bearing and to secure conduct that is in accordance with divine reason. The internal

purification (*naishojo*) makes use of mystical contemplation wherein the individual loses self and its impurities and becomes one with the great spirit of the universe, so that he sees, hears, speaks and otherwise acts in accordance with truth. This is accompanied by certain magical practices whereby pollution is driven away through the use of water and the *gohei*, and wherein the effort is made to direct conduct by a form of horoscopy.

Remmon Kyo and certain other groups are sub-sects of Taisei Kyo.

7. Jikko Kyo THE original founder of this sect was Hasegawa Kakugyo, already mentioned in connection with Fuso Kyo. At the beginning of the Meiji period Shibata Hanamori revived and systematized Fuji Kyo. This association was thereupon divided into two sections, one becoming Fuso Kyo, as stated above, and the other forming Jikko Kyo.

A monotheistic tendency in Jikko Kyo is worthy of special note. Ame-no-minakanushi-no-kami is regarded as the immanent spirit of the universe. Taka-mimusubi-no-kami and Kami-musubi-no-kami, the two remaining creation gods, are interpreted as manifestations of this one central god. The trinitarianism of this theology is readily apparent. This three-fold governing deity of the universe is enshrined in Mt. Fuji. A similar monotheism appears also in Remmon Kyo.

The adherents of the sect emphasize the propagation of the great way of *Kamu-nagara* throughout the world and pay particular attention to the method of carrying this mission into actual practice; hence the name, Jikko Kyo—"Practical Teaching." Something of the nature of this activity may be inferred from the following quotation from instructions to believers:

"Reclaim the neglected resources of mountains and seas; pay attention to the promotion of agriculture and fishing; investigate the methods of sanitation; give heed to the welfare of travelers."

On the third day of August of each year Jikko Kyo believers ascend Mt. Fuji and offer special worship to the deities enshrined there.

8. Shinshu Kyo THE Shinshu Sect of Shinto was founded by Yoshimura Masamachi, who was born in 1839 in the country of Mimasaka. He was descended from the O Nakatomi, the high priests of old Shinto, and was much inclined to the practice of religious contemplation. His religious austerities and his experiences in fasting and in pilgrimages to sacred places led to his founding of Shinshu Kyo—"the sect that learns of the gods." The new sect became an independent Shinto organization in 1880.

The most important deities are: Ame-no-minakanushi-no-kami, Taka-mimusebi-no-kami, Kami-musebi-no-kami, Izanagi-no-mikoto, Izanami-no-mikoto and Amaterasu-omikami.

Something of the nature of the religious ideas and practices existing in the sect may be learned from a consideration of the chief objects of prayer, as, for example, the prosperity of the Imperial Family, the welfare of the people of the nation, the harmony of Heaven and Earth, and abundant crops. The believers practice certain religio-physical exercises, which include early morning rising, deep breathing, the cultivation of tranquility of mind, the recitation of *norito*, the worship of tutelary deities and ancestral spirits, and also distant worship toward the Kashikodokoro, the shrine in the Imperial Palace of Tokyo where the sacred mirror is kept and where Amaterasu-omikami is worshipped.

The founder taught the following as the three essential teachings of Shinto (*Shinto Sanyo*):

1. "To gain the gateway of goodness, strive after purity and give heed to thy soul."
2. "To gain the threshold of divine truth, apply thy heart to sacred thoughts and attain a refined spirit."
3. "To gain the dwelling place of divine truth, tranquilize and master thy soul and attain a nature that is divine."

A passage from *Shinshu Kyo no Shinko* ("The Faith of Shinshu Kyo") summarizes the main doctrines of the sect as follows:

"In Shinshu teaching are found: The exposition of the Way of the Gods, the affinity of the other world and the present world, the truth of the correspondence of deity and man, the explanation of the nature of the working of the divine spirit, the correction of the spirit of iniquity and the return to the spirit of rectitude, reverence for the spirits of the house, the begetting of many children, the averting of all misfortune, prayers for good luck, etc."

Practical instruction for ordinary believers is set forth in the so-called Ten Precepts (*Kyoken Jikkajo*):

1. "Worship the great deities of this sect."
2. "Tranquilize thy spirit, as a part of the spirit of deity."
3. "Practice the Way of the Gods."
4. "Revere the divine origin of the State."
5. "Be loyal to thy Ruler."
6. "Be zealous in filial piety toward thy parents."
7. "Be kind to others."
8. "Be diligent in business."
9. "Preserve steadfastness within thy breast."
10. "Cleanse away the rust of thy body."

9. Mitake Kyo. THE name is derived from Mt. Mitake in Shinshu, which has the same central position in the ceremonies of the sect that Mt. Fuji holds in Fuso Kyo and Jikko Kyo.

The founder of Mitake Kyo was Shimoyama Osuke, who received permission to establish the sect in 1873. The association achieved the status of an independent sect in 1882.

In the teaching of the sect Mt. Mitake is looked upon as the special shrine of the ancient Shinto deity, Kunitokotachi-no-mikoto. Two other deities of importance, namely, Oanamuchi-no-mikoto and Sukunahiko-no-mikoto are also enshrined here. These three are called *Mitake Ogami*, "The great deities of Mitake." Certain other lesser deities are also worshipped. The leaders of the sect maintain that, at the center of their belief and practice, they "exalt the divine virtues of the great deities and propagate the meaning of loyalty and patriotism."

The chief rites and ceremonies observed in Mitake Kyo are: *Chinka Shiki* ("The Fire-subduing Ceremony"), *Kugatachi Shiki* ("The Fire Ordeal"), *Meigen Shiki* (a ceremony of twanging the bow-string, with the combined object of making an announcement to the deities, of adding to the dignity of worship and of driving away evil spirits), *Shimbu Shiki* (sacred dancing), *Ibuki Ho* (breathing as a religious exercise) and *Kame Ura* (divination by the use of the tortoise shell).

10. Misogi Kyo MISOGI Kyo takes its name from *miso-sogi*, purification by water, wherein is indicated one of the important rites of the sect. The founder was Inouye Masakane who began his studies of Shinto at the comparatively late age of forty-five. His preaching regarding the miraculous efficacy of faith in the ancient deities was greeted with ridicule, and finally in the year 1843 he was exiled to the island of Miyake in Izu. He spent six years here, preaching to the criminals confined on the island and eventually winning the respect and confidence of all. He practiced faith healing and is said to have cured many of their diseases. He died at Miyake in 1849. His teaching was entirely unsystematized at the time of his death, but in the fifth year of Meiji (1872) certain of his followers organized a society called *Tokami Ko* ("Remote Deity Band") which was later divided into two branches, one of which became attached to Taisei Kyo, while the other developed into the Misogi Kyo of to-day. The sect received official recognition as an independent body in 1894.

The principal deities are the three gods of creation, also Amaterasu-omikami, Izanagi-no-mikoto, Izanami-no-mikoto, Okuninushi-no-mikoto and the Harai-dokoro-no-kami (a group of deities of purification).

Misogi Kyo emphasizes the value of ceremonial purification and sets forth other important teaching in the so-called "Five Precepts," as follows:

1. "Revere the deities and respect the emperor."
2. "Worship the deities both morning and evening."
3. "Do not be carried away by the teachings of foreign countries."

4. "Be diligent in business that you may show gratitude for national blessings."
5. "Be obedient to the teachings of the founder of the sect."

The believers pledge themselves to obey these teachings by an *ukebigoto* or oath taken before the *kami*.

11. Shinri Kyo *Shinri* means "divine truth." Believers of the sect declare that Nigihayahi-no-mikoto, a *kami* of the Age of the Gods, is the remote founder. In the modern period, Sano Tsunehiko, who claimed direct descent from this deity, elaborated certain traditional teachings and rites, and in 1880 the association formed by him secured legal organization under the title Shinri Kyokai. Full independence was not secured until October, 1894.

In all eighteen chief deities are worshipped, among whom the most important are the three gods of creation, in addition to Ame-no-tokotachi-no-kami, Kuni-no-tokotachi-no-kami, Take-mikadzuchi-no-kami and Futsunushi-no-kami.

The believers are exhorted to give special heed to the Three Articles (*Sanjo no Kyoken*) promulgated in the fifth year of Meiji (1872). In the teaching of the sect spiritual and material things are declared to be one and the same, and life according to nature is extolled. An ancient belief in word spirits (*kotodama*) persists even into the present. The ceremonies of the sect include deep breathing as a means of inhaling the divine spirit, sacred music whereby instruction is concretely given in the virtues of the gods, flower arrangement as a discipline in the cultivation of an appreciation of the divine truth revealed in nature, and the tea ceremony as the expression of an important element of the spiritual culture of Japan.

12. Konko Kyo THE founder was Kawade Bunjiro, born in 1814 in Asaguchi Gori of Okayama Prefecture. Distress over the great mischief wrought to society and to the state by current superstitions regarding favorable and unfavorable directions supposedly under the control of Konjin Sama—a certain god of ill-luck—as

well as the evil caused by irrational practices relating to the five elements of wood, fire, earth, water and metal, led Kawade to a determination to devote his life to religious reform. He declared that on the twenty-first day of the tenth month of the sixth year of Ansei (1859) he received a divine command to found a new sect. From this time on he gave his entire strength to publishing abroad the revelation which he felt he had received. This teaching was systematized in 1885, the sect at that time being attached to Shinto Honkyoku. Full independence was acquired in 1890.

Konko Kyo literally means "Metal Lustre Teaching" or "Money Lustre Teaching." The title has its origin, however, not in a specific reference to metal or money but in the name of the chief deity worshipped by the founder, wherein occurs the ideogram for metal. This deity is known as Tenchi-kane-no-kami and is regarded as the great parent god of the universe. Tenchi-kane-no-kami is in reality made up of a trinity of divine beings, namely, Hi-no-omikami ("Great Sun Deity"), Tsuki-no-ogami ("Great Moon Deity") and Kane-no-ogami ("Great Metal Deity"). Metal, in the title of the last named deity, has the general significance of physical substance. The sun and the moon deities taken together indicate the heavenly attributes of true divinity.

In Konko Kyo are to be found some of the loftiest teachings of the modern Shinto sects. The founder said:

"Separate thyself from doubt; uncover and behold the Great Broad Way of Truth. You will discover that you are living in the very midst of divine goodness."

"God is the great Parent of our true substance."

"Faith toward the gods is the same as filial piety toward parents."

"Be patient even though others call you 'fox' or 'badger.' Though sparrows and crows cast their filth upon you, the deities of Heaven and Earth are altogether calm. You who are the servants of the *kami* and who wait upon them, live with the purpose of deity. Even

though your heart be broken by what others say, yet endure. It is because they know not the gods that they speak as they do."

The following precepts are taken from *Shinjin no Kokoroe*, "Guide to Faith," one of the important documents of the sect.

(Things to be guarded against:)

1. "That one who is born in the Land of the Gods should not understand the great benevolence of deities and rulers (*kami to kami*)."
2. "That one who speaks sincerity with his mouth should lack sincerity in his heart."
3. "That through anger the mirror of the heart should be overclouded."
4. "That one should suffer through not awaiting a proper season for all things."
5. "That a believer should be without true belief."

The following are from *Michi no Oshie no Taiko*, "The Principles of the Teaching of the Way."

1. "Receive the divine grace; gain possession of human goodness."
2. "If you desire to live, accumulate god-like virtues and gain long life."
3. "To believe is to polish the jewel of the inner heart."
4. "In all the world (lit. "under the heaven," *ame no shita*) there is no such thing as stranger."

13. Tenri Kyo THE founder was a woman, Nakayama Miki, who was born in the country of Yamato in 1798. When she was but thirteen years of age she was married to Nakayama Zembei of Shoyashiki, a village near her native place. One son and five daughters were born to her. As a girl Omiki San was of delicate health and inclined to be melancholic in disposition. She was naturally rich in benevolence, however, and is said to have served her parents with great faithfulness. She was born into the Jodo Sect of Buddhism and received

a Buddhist training, a fact that more or less colored all her later teaching.

While yet a child she was frequently seized with a desire to leave home and become a religious ascetic, but was prevented by her parents from carrying such impulses into action. After her marriage, however, a sudden crisis came into her life which brought with it the conviction that she was the recipient of a divine revelation, and which led directly to the founding of Tenri Kyo. In the month of October of the ninth year of Tempō (1838) her eldest child fell critically ill. An itinerant ascetic was called in to treat the child, and, while watching the practice, the mother herself became possessed by the spirit of the *kami*. When she recovered her normal mind she declared that she had received a divine revelation and a commission to save the world by healing sickness, both of body and spirit. In her attempt to carry out her new commission she met with much abuse and insult and passed through many difficulties and persecutions. She was summoned before the authorities and reprimanded or imprisoned in all some twenty-four times. But in spite of persecution, her teaching prospered and when she died, at a ripe old age, she had a multitude of followers. In 1888 official permission was given for the founding of Tenri Kyokai. This became an independent Shinto sect in 1908. Tenri-no-mikoto, the principal deity of the sect, is a composite personage, being in reality made up of ten deities as follows: Kunitokotachi-no-mikoto, Kunisazuchi-no-mikoto, Toyokumunu-no-mikoto, O-tomabe-no-mikoto, Omotaru-no-mikoto, Kashikone-no-mikoto, Izanagi-no-mikoto, Izanami-no-mikoto, Ohirumemuchi-no-mikoto (Amaterasu-omikami) and Tsukiyomi-no-mikoto.

One of the noteworthy teachings of the founder relates to the "eight dusts"—*yatsu no hokori*. These are the impurities of the heart that must be swept away in order to attain inner peace and outer rectitude of conduct. The eight dusts are: *Hoshii* (greediness), *oshii* (stinginess), *kawai* (misdirected love), *nikui* (hatred), *urami* (spite), *haradachi* (anger), *koman* (haughtiness) and *yoku* (selfishness).

Much of the teaching of Tenri Kyo is founded on the so-called *Kagura Uta* or "sacred dance songs" which were uttered by the founder of the sect after she had reached the age of seventy years. Mrs. Nakayama declared that these songs were given to her by divine revelation on certain occasions, generally while alone and in darkness, when the spirit of the *kami* took possession of her. In these dance songs she taught such ideas as the necessity of perfect harmony between husband and wife, the oneness of all mankind and the need of universal human cooperation. A canon (*Kyoten*) of ten chapters has been constructed on the basis of these *Kagura Uta*. The chapters deal with such subjects as reverence for the deities, respect for emperor, love of country, human relations, cultivation of moral character, purification, divine reason, divine benevolence, sacred dances and inner tranquillity.

Conclusions

THE above study, brief and fragmentary though it is, leads to the conclusion that the religious and ethical teachings of the modern Shinto sects do not possess uniform value. This is true both of the sects as compared one with another, and also of the particular teachings to be found within the scope of any single sect. Primitive myth and magic are met with alongside of monotheistic tendencies and modern ideas of ethical reform. This composite and irregular character is, of course, not peculiar to Shinto. A full valuation of the modern Shinto sects has yet to be made, however. No adequate study has appeared up to the present, either in the Japanese language or otherwise. Meanwhile the sects are continuing to manifest some of the most remarkable religious phenomena to be found in modern Japan, and are producing a literature which, while lacking the richness and maturity of the great world religions of Christianity and Buddhism, is nevertheless sufficiently abundant and fruitful to challenge the attention of the student. It is true that the sects are comparatively recent developments in Japanese society, and for that reason may not possess the charm of the past in which many find both attractiveness and authority. Yet it is to be

said that certain of the elements that appear in the sects go back to the very dawn of Japanese history; furthermore it is to be remembered that the very newness of other elements offers a unique possibility of adaptation to present day conditions. Finally it should be pointed out that the Shinto sects are more nationalistic than Christianity on the one hand and less other worldly than Buddhism on the other.

The latest statistics for the modern Shinto sects (those for 1922) follow:

Name of Sect	No. of Churches and Meeting Places	No. of Teachers	No. of Adherents.
1. Shinto Hon Kyoku	533	8430	1,248,702
2. Kurozumi Kyo	489	4674	513,978
3. Shusei Ha	351	7199	427,261
4. Taisha Kyo	182	3846	4,881,280
5. Fuso Kyo	271	3442	220,718
6. Taisei Kyo	259	3388	849,114
7. Jikko Kyo	184	2792	355,192
8. Shinshu Kyo	284	3562	920,934
9. Mitake Kyo	592	9251	2,007,682
10. Misogi Kyo	32	1627	322,431
11. Shinri Kyo	187	1568	1,324,913
12. Konko Kyo	605	1694	574,591
13. Tenri Kyo	3567	23526	3,705,402
Totals	7536	74999	17,352,198

PART VII.

REPORTS OF ORGANIZATIONS

CHAPTER XXVIII.

THE JAPAN NATIONAL CHRISTIAN COUNCIL.

WILLIAM AXLING.

The Japan National Christian Council was organized November 13th 1923 after a preparatory period of eighteen months. This time was spent in sounding out the various Christian bodies, getting their point of view, incorporating their wishes as far as possible and harmonizing divergent views. When it seemed clear that nothing more could be gained by a policy of "watchful waiting" a call for an organization meeting was issued.

The Council Launched. IN answer to this call thirty-seven different organizations sent 65 delegates, 39 whom were Japanese and 27 foreigners. Bishop K. Uzaki was elected permanent chairman.

The Organizing Committee made a report of its eighteen months of work and laid the results before the Conference. With this report as a basis the delegates took up the various questions of the revision of the tentative constitution, the budget, the basis of representation, the program of work and future policies.

A spirit of brotherhood pervaded the gathering. Every view point received sympathetic consideration. Concessions were ungrudgingly made. Agreements were

The General Meeting shall consist of delegates chosen by the cooperating bodies in accordance with the accompanying table. The General Meeting shall however, have power to coopt a number of special delegates. Their term of service shall be for one year. Half of the delegates shall constitute a quorum.

The Executive Committee shall consist of twenty one members elected by the Council at its General Meeting. The Executive Committee shall elect a chairman from its own number. It shall also choose two secretaries and two treasurers.

	Japanese	Mission- aries	Total
Nihon Kirisuto Kyokwai	10	6	16
Methodist	7	6	13
Kumiai	8	3	11
Baptist	3	3	6
Churches of Christ	2	1	3
Evangelical	1	1	2
Methodist Protestant	1	1	2
United Brethren	1	1	2
Christian Church	1	1	2
Friends	1	1	2
Y.M.C.A.	1	1	2
Y.W.C.A.	1	1	2
W.C.T.U.	1	0	1
Japan S.S. Association	1	0	1
Omi Mission	1	0	1
American Bible Society	0	1	1
British Bible Society	0	1	1
Christian Education Federation	1	0	1

ARTICLE 5.—MEETINGS.

The Council shall hold each year a General Meeting. The place and time to be determined by the General Meeting or by the Executive Committee.

The General Meeting shall choose its own chairman.

The Executive Committee shall determine its own meetings.

The General Meeting shall have power to make provision for the holding of National Christian Conferences.

ARTICLE 6.—FINANCES.

The expenses of the Council shall be met by an apportionment among the co-operating bodies, and by gifts from interested parties.

ARTICLE 7.—AMENDMENTS.

This Constitution may be amended by a two-thirds majority of the members in attendance at the General Meeting of the Council, provided that at least six months before said meeting a copy of the proposed amendment or amendments shall have been sent to each member of the Council, and to each of the co-operating bodies.

Program of Activity. THE Council approved in the main the Organizing Committee's proposed proposed program of activity as follows and referred its execution to the Executive Committee:

1. The calling of a General Meeting of the Council.
2. To make public announcement of the organization of the Council.
3. To send greetings to the London and New York headquarters of the International Missionary Council and to other similar organizations.

To exchange fraternal messengers with the National Councils of China and India in the near future.

4. As cooperative work, the publication of Christian literature and a regular periodical.

5. To establish central headquarters for the Council, and call one full time Japanese Secretary and one full time Foreign Secretary.

6. The establishing of district branches.

7. To appoint commissions to make complete surveys along the following lines:

Education, Evangelism, Social Service, Literature and International Relations.

8. The launching of a "Japan for Christ" nationwide evangelistic campaign. As a step in this direction district conferences shall be held in such strategic sections as Kyushu, Hokkaido, Kwanto, Kwansai, Tohoku and Hokuriku.

THE following budget was adopted:

RECEIPTS:

¥50.00 assessment for each delegate ..	¥ 3,500.00
Gifts	11,500.00
	¥15,000.00

EXPENDITURES:

Salaries.. .. .	¥ 6,600.00
Operating Expenses, Surveys, Printing etc.	2,000.00
Meetings, General Meeting and Ex- ecutive Committee	3,000.00
Travel	1,200.00
Office rent and Office expense	1,800.00
Emergency fund	400.00
	¥15,000.00

Note that the Council decided to make assessments the same for both Japanese and foreign delegates.

Japanese Groups

The Presbyterian Church
The Methodist Church
The Congregational Church
The Baptist Church (North)
The Church of Christ
The Christian Church
The Evangelical Church
The United Brethern Church
The Methodist Protestant
Church
The Friends
The Y.M.C.A.
The Y.W.C.A.
The Christian Educational
Association
The Sunday School Asso-
ciation
The Luthern Church
W.C.T.U.

Missions

Presbyterian (North)
Congregational
Methodist (North)
Methodist (South)
Methodist (Canadian)
East Japan Women's Confer-
ence (M. E.)
West Japan Women's Confer-
ence (M. E.)
Baptist (North)
Reformed Church in the U.S.
Reformed Church in America
Church of Christ
Christian
Evangelical
United Brethern
M.E. Protestant
Omi
Friends
Y.M.C.A.
Y.W.C.A.
American Bible Society
British Bible Society
Women's Union

Organizing for Action

THE Council set itself immediately to the task of perfecting its organization and discovering its special field. Dr. Y. Chiba was made chairman of the Executive Committee. Mr. K. Miyazaki, for many years a Christian worker on the Pacific Coast and during the past seven years pastor of the Moji Union Japanese Church, has been called as full time secretary. A Monthly Bulletin is being published setting forth the Council's policies, work and plans.

Five Commissions have been set up and their chairman chosen as follows:

Commission on Evangelism	Dr. H. Kozaki, Chairman
Commission on Education	Mr. K. Ishikawa, Chairman
Commission on Social Service	Mr. S. Saito, Chairman
Commission on Christian Literature	Dr. S. H. Wainright, Chairman
Commission on International Relations	Hon. D. Tagawa M.P., Chairman

Finding Its Field

THE Council has consistently refused to force its way into any field and yet has held itself ready to push out into fields which welcome its activity. Persuing this policy the Council has already entered some very significant areas.

All the organizations in the field before the Council was launched have done their uttermost to speed it on to success.

In order to clear the way for the Council and give it a free field in which to function the Japanese Church Federation has voted to disband and to turn over its work and the balance of its funds—¥343.85—as a nest egg for an endowment fund for the Council.

The Japan Continuation Committee has also disbanded transferring its work and field to the Council.

The work of the Joint Social Service Committee of the Missions Federation and the Japanese Church Federation has been turned over to the Council and it has been pushing the drive against the reestablishment of licensed prostitution in the devastated area. At the recent special session of the Diet a committee of the Council handed

the Home Minister for presentation to the Lower House a petition pleading for the abolishment of this vicious system signed by 8500 Japanese and foreigners.

Immediately after the Council was organized both the Federated Missions Executive and the Japanese Church Federation voted to turn over the work of the Reconstruction Survey Commission.

Tackling Its Task

SOME sections of this commission had done their work in a very thorough manner. Others had not been able to carry their work to completion. The Council has been supplementing this survey work and is publishing a brief bulletin setting forth the results.

The Council has also taken up some of the recommendations brought in by the Reconstruction Survey Commission and endeavored to carry them on to fruition. It has a special committee at work on the important recommendation of that body urging federation in theological work in Tokyo.

After repeated conferences representatives of Aoyama Gakuin, Meiji Gakuin, Tokyo Gakuin, Sei Gakuin, Tokyo Shin Gakusha and Reinanzaka Shin Gakko passed the following recommendation:

"The general consensus of this meeting is that we agree in principle that cooperation in courses preparatory to theological work is highly desirable."

As a step in this direction they have drawn up a co-operative course covering a period of three years in work preparatory to theological training. The thought is that a central building be secured and these institutions with their faculties cooperate there in this phase of their work. It is too early to predict just what will come out of these negotiations but the fact that these institutions sense the need and are at work on this problem is encouraging.

The Council is also at work on the matter of securing a Christian Building in Tokyo which will serve as headquarters for various Christian organizations and as a center for the Christian Movement in Japan.

The Council, in conformity with the resolution of the National Conference of Christian Workers which met in May 1922, plans the launching of a two year's Special Evangelistic Campaign. This campaign will be nation wide in its scope and cover a period of two years.

It will have two objectives. One is to reach the students and the educated classes. The other is to make an evangelistic drive on the great untouched masses of the nation. Men will be chosen to head up this campaign with these two objectives in view.

Negotiations are now being carried on with Mr. Sherwood Eddy and with "Gipsy" Smith endeavoring to secure their services in this campaign in ten of the large cities. It is hoped that Mr. Eddy may be able to come and be the key man this coming autumn in an evangelistic drive on the students and educated classes, and that "Gipsy" Smith may be induced to come in the fall of 1925 and be the center of a campaign to reach the masses.

In addition three evangelistic bands, made up of outstanding Japanese evangelists, will be organized. These bands will work throughout the whole length and breadth of the Empire with the object of reaching every center along the far flung line of Christian activity.

A special budget of ¥50,000.00 has been drawn up covering the two year's campaign. The purpose is to raise ¥25,000 of this in Japan as follows: From the Japanese churches ¥12,000.00, from Japanese individuals ¥5000.00 and from missionaries ¥8000.00. It is hoped that the other ¥25,000 can be secured from abroad through the cooperating missions. The thought being to divide it among these missions with the number of missionaries as a basis.

CHAPTER XXIX.

THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN.

GUY C. CONVERSE.

The twenty-second annual conference of the Federation of Christian Missions in Japan, was held in the auditorium at Karuizawa from the morning of Aug. 5th until the noon of August 9th, 1923. The Sunday morning service of the Karuizawa Union Church was in charge of the Federation and the President, Dr. C. A. Logan, preached the conference sermon taking for his subject "The Bridegroom and His Bride." The vice-president, Rev. T. A. Young, assisted in the service. At the evening vesper service Bishop Fred T. Keeney of the Methodist Mission of Foochow, addressed the assembly upon the subject "The Foundations of the Church." He was assisted by Rev. D. S. Spencer.

The four morning sessions of the conference, beginning with Monday and continuing through Thursday morning, were given over to inspirational addresses, discussions and devotions while all business was attended to in the afternoon sessions.

The general subject of the conference was "The Building of the Church," and in a series of eight addresses an attempt was made to study various types of missionary endeavor, past and present and to get some light upon the best methods that would assure wise pro-

gress in the immediate future. The papers were of an exceptionally fine character and received much commendation.

Dr. D. C. Holtom, in the opening paper gave a most careful historical study of methods and results of early missionary efforts in the evangelization of the Roman Empire. He was followed by Mr. Gurney Barclay with a paper entitled "Methods and Results in Modern Mission Fields outside Japan." Mr. Barclay having been a member of the commission which had just spent over six months in a most thorough survey of the work in India, brought to his task a special fund of knowledge and experience which was used most effectively. These two papers were followed by a third in the same general group, namely "Typical Methods and Results of Missionary Work in Japan," presented by Chas. W. Iglehart, a paper remarkably strong in its wealth of statistical material and the clarity of its reasoning.

The problem of the individual equation in the work of evangelization was strongly presented in two papers on the same subject, namely "What is Psychologically Involved in the Christianization of an Individual." Dr. R. C. Armstrong and Prof. James B. Pratt of Williams College both spoke with tremendous earnestness and great clarity on this most difficult subject.

The study of the problem of the Self propagating Church is one that always receives considerable approval but the paper on this subject by Dr. G. W. Fulton marshalled the arguments in a most effective manner and sent his hearers away to lay new emphasis upon this most important feature of mission work.

With the foregoing papers as a background, the final session of the conference was given over to a discussion of "The Place of the Missionary in Japan." Two speakers, Mr. Arthur Jorgensen and Dr. H. V. S. Peeke, had

been chosen because they were known to hold somewhat different views upon the above subject. Each was therefore asked to present the topic as he saw it from his own point of view. The result was one of the most earnest and interesting discussions of the conference. The remarkable thing to many people seemed to be the fact that in a subject capable of so much difference of opinion two men chosen for their opposite views should have come so nearly to the same practical conclusions.

All through the conference, the devotional periods were of universal excellence and spiritual help. Dr. George W. Richards, President of the Reformed Church Theological Seminary at Lancaster Pa. very kindly took responsibility for these services and brought the conference most valuable messages.

The three afternoons were occupied with items of business and a large number of actions were taken. Among these the following were some of the more important.

Upon recommendation of its committee on Newspaper Evangelism the Conference approved a plan to establish a central bureau of Newspaper evangelism at Osaka and recommended to the missions that they contribute toward the ¥8,000 budget at the rate of ¥100 for each delegate to the Conference.

A resolution in regard to the geisha system was presented to the conference through the Social Welfare Committee from the Foreign Auxiliary of the W.C.T.U. The resolution was couched in most virile language and contained some very specific and practical suggestions. The Conference went on record as heartily in favor of the stand taken by the W.C.T.U. and pledged its support to it and to other organizations in similar fields.

Another very strong resolution presented by the social-welfare committee and adopted by the conference was

that stressing the need for more energetic efforts in the anti-alcohol campaign.

In view of the fact that the Social Welfare Comm. had been cooperating with the Federation of Japanese Churches which had voted to dissolve as soon as the Christian Council came into being, upon recommendation of the Social Welfare Committee it was voted to transfer the work of the Social Welfare Committee to the Christian Council as soon as that body should be formed.

The problem of the great flood of immigration into Japan proper from Korea was again noted and discussed. It was pointed out that the responsibility for the evangelization of these Koreans could best be undertaken by the Federal Council of Korea and the matter was called to their attention. The Conference also appointed a committee to cooperate in the matter.

The committee on International Relations brought in a lengthy resolution which was adopted, setting forth the attitude of the federation toward the present international situation in regard to the nations bordering the Pacific and requesting the Federal Council of Churches of Christ in U. S. to give due weight to a resolution forwarded to them from the Japanese Churches and in the interest of international friendship.

The Conference elected the following officers for the coming year: President, Rev. T. A. Young; Vice-president, Rev. J. C. Mann; Secretary, Guy C. Converse; Treasurer, Rev. A. J. Stirewalt. Together with the officers the following were elected to constitute the Executive Committee:

Miss Myrtle Pider, Miss A. C. Bosanquet, Dr. C. B. Tenny, Rev. P. S. Mayer, Dr. R. C. Armstrong.

Almost immediately after the adjournment of the Conference came the great earthquake in Tokyo and Yokohama on Sept. first bringing untold destruction and

want. In view of the difficulty of getting together a more representative group the executive committee at once sent cables to the Archbishop of Canterbury, the President of the Free Churches of England and the Federal Council of Churches of Christ in America appealing for aid for the sufferers in Japan.

The members of the executive however felt that something more than mere relief appeals should be attempted. It seemed to many that the great earthquake in sweeping away so much of our Christian work in Tokyo and Yokohama had given us an opportunity in the rebuilding, to build much more wisely and cooperatively. A meeting of a large group of representative missionaries was called in Karuizawa and with the assurance of this meeting that they would lend their moral support to such an object the executive invited the Executive of the Federation of Japanese Churches to appoint a commission on reconstruction in the devastated areas, at least half or more than half of the commission to be Japanese.

The Executive of the Federation of Japanese Churches at once responded to the invitation and a commission representing practically every denomination which had had work in the devastated area was appointed and began the study of the problem of future co-operation. Shortly afterward the National Christian Council of Japan was formed and as that body was representative of both Japanese and foreigners it was the proper body to accept responsibility for such a reconstruction commission. It was therefore turned over to them.

The executive committee has held a number of meetings during the interim dealing with matters of importance as they have come up.

The place of the Federation Conference in view of the emergence of the National Christian Council of Japan

is no doubt a question that is before the minds of many. The increasing strength and importance of the inspirational features of the Conference during the past few years seems to some to be pointing the way that may well be followed. So long as there remains a large group of foreign Christian workers struggling with so difficult a language there will be need for speakers such as were heard this past year who can bring messages in their own tongue, messages full of a clear vision of the problems, deep inspiration and earnest devotion.

CHAPTER. XXX.

THE FEDERATION OF CHURCHES.

KIKUTARO MATSUNO.

Twelfth Annual Conference THE twelfth annual conference of the Federation of Churches was held on the tenth of April, 1923, at the Y.M.C.A. in Tokyo. Eighty-one delegates attended. The meeting was called to order by Mr. K. Ishikawa, Vice-President. The reports of the secretary and treasurer and standing committees were received. Dr. C. A. Logan and Dr. C. B. Tenny attended as fraternal delegates from the Conference of Federated Missions in Japan. Items of business taken up included discussion of problems, consideration of budget and other matters, and election of officers.

A public lecture meeting was held in the evening at which the speakers were Dr. Y. Chiba, Mr. O. Kubushiro and Mr. T. Watanabe. About four hundred people were in attendance.

Important Actions IMPORTANT actions taken by the Federation of Churches in the twelfth annual conference were as follows:—

1. Action regarding Japan National Christian Council. "Inasmuch as the necessity for the continuation of the Federation of Churches will cease upon the completion of the organization of the National Christian Council, voted that the Federation be dissolved when the organization of the former body is consummated and that all activities

of the Federation be handed over to the National Christian Council."

2. Action regarding international peace. "It is a cause of great rejoicing that since the holding of the Washington Conference the dark clouds that had arisen between Japan and America have been swept away. Nevertheless we view with apprehension the fact that anti-Japanese sentiment has reappeared of late among certain sections of the American people, and that an active propaganda is under way which ignores the principles of righteousness and humanity. We express our desire that a revision of the Japan-American treaty, which is soon to expire, may be made in which there will be a guarantee of the continuation of friendship and peace between the two nations. We are convinced that at this juncture the Federation of Churches of America will emphasize the liberty, the fraternity, the righteousness and the philanthropy of American tradition, will lead public opinion and will contribute to the friendship and peace of the two countries. We expect also to lead in the formation of public opinion in the Japanese nation, and intend to put forth ardent endeavors for the realization of international peace."

3. Action regarding the visit of Dr. S. L. Gulick. "Voted to approve the mission of Dr. S. L. Gulick who is the representative of the Federation of Churches of America, in the Crusade for a Warless World, and to pledge ourselves to cooperation in the accomplishment of the aims of this crusade."

4. Action regarding Bible Sunday. "Voted to urge each church having membership in the Federation to adopt the following measure:—That we designate the last Sunday of November of each year as 'Bible Sunday' and make that day the occasion of special prayer and preaching on the dissemination of the Scriptures."

**Earthquake
Relief**

IN the matter of earthquake relief the Federation organized the *Shinsai Kyugodan* ("Earthquake Relief Band") in co-operation with the Y.M.C.A. and other bodies, and immediately after the earthquake set itself to the work of relief. We also organized a Reconstruction Investigation Commission, cooperating with the Federation of Christian Missions in Japan, and carried out an investigation of the effects of the earthquake and fire on churches, literature, education and social service. The results of the investigation were turned over to the National Christian Council.

Dissolution

INASMUCH as the organization of the Japan National Christian Council was successfully consummated, holding its first general meeting on November 13th and 14th, 1923, the Federation of Churches has been dissolved, with the consent of all standing committees. The money in the treasury, amounting to ¥343.85, was handed over to the National Christian Council.

CHAPTER XXXI

AMERICAN BIBLE SOCIETY

K. E. AURELL

Expectations for 1923 THE report for 1922 was concluded in a note of much encouragement. What had been experienced and achieved revealed that the time for the circulation of Christian Scriptures in Japan had never been better. With the challenge of the open door before them every member of the staff at the Bible House as well as band of workers in the field viewed the coming year's work with great enthusiasm.

The financial position of the agency was sound. We had ample supplies of books on hand. We had considerable material for the production of a great many more books. The Fukuin Printing Company at Yokohama was doing good printing and binding, and was planning to improve manufacturing facilities in order to produce still better books for us. Quantities of Scriptures in Braille type had been published and still larger quantities were being prepared for printing. Every condition was propitious and bid well for best efforts in the work on the part of all concerned.

When we closed the records for the first six months our circulation had risen to the stimulating figure of 180,000 copies. To all minds this was a clear indication

that the goal set before us in the beginning of the year was to be attained.

During July and August, as usual, there was a lull in the work because of the trying warm weather. The month of September with cooler weather was eagerly looked forward to. Every man was prepared to carry on more strenuously than during the first half of the year.

**Earthquake
and
Fire Losses.** BUT, alas! when the first day of September came, "a great catfish living under these islands (which for centuries the Japanese believed) wagged his tail" and all the world knows what happened. The great earthquake followed by fire was an unprecedented calamity. It set loose a veritable avalanche of merciless demons of destruction. Of a number of extraordinary events in Japan during this year none will stand out on the pages of its history as this great disaster.

The Bible House had withstood the earthquake very well but suffered complete destruction from the merciless fire which overtook it seven hours later. The only thing that could be seen besides the walls was the safe which could not be touched for nine days because of the smoldering ashes surrounding it. On one of the walls a note was found, reading: "To Mr. Aurell. Staff safe. Tanaka." Thank God! Though it was very sad to be deprived of every material thing, we were glad and thankful that our faithful workers with families were safe while all around them countless family circles had been broken and plunged into sorrow and suffering words cannot fully depict.

Had the losses this agency sustained been limited to what was destroyed at the Bible House in Tokyo (a loss, which included 100,000 books, amounting to ¥60,000, estimated at what it would cost to replace them to-day) our plight would not have been quite so disheartening. At

the report of how the Fukuin Printing Company's plant at Yokohama had fallen at once into a heap of complete ruins burying sixty-five men and women, and of how the fire there had also greedily wiped up every combustible particle and melted every last plate and type as well (our loss of about 15,000 plates besides shells, quantities of paper and printed sheets, replaced to-day, would involve an expenditure of about ¥100,000) and how in addition to this all other printing plants in Yokohama and ninety per cent. of those in Tokyo had been destroyed—when we learned this our hearts sank. Hopes of a banner year in our work were shattered. We had been robbed of everything. All was gone.

Yet though all else was gone the personnel of the agency, thank God, had been spared. True, all were dazed by what had been experienced and by the baffling situation confronting us; but we did not despair. Although we knew that the home society had not foreseen—for it could not—this calamity, we were confident that the loyal supporters of the American Bible Society would rise to the occasion and make it possible for us to replace what was lost so that Bible circulation might continue. For Christians know that the Japanese can no more live by bread alone than can any other people.

Reconstruction WE soon learned that the British and Foreign Bible Society at Kobe, fortunately, had in hand complete sets of plates for three of the most important editions of the Japanese Scriptures. They very kindly offered to share with us the use of them. Their printing house, also in Kobe, consented to do all the printing they possibly could for us. Thus we were in a position to obtain the printing of considerable quantities of Portions and with what the British Society sold us of their stock we were able, just one month after the great earthquake, to start eight of our colporteurs in a house to house

canvas in the city of Nagoya, situated in the part of our field nearest Kobe which made it comparatively easy to secure transportation of books.

The agency had a temporary office and depot at Karuizawa during the month of November. By the first of October the Fukuin Printing Company had put a shack on their Tokyo lot which they cheerfully permitted us to share with them. We had the honor of being the first Christian book concern to open up business in the devastated part of the city.

Colportage COLPORTAGE which went forward with new vigor last year has continued, excepting during the month of September, with the same unabating strength, outdoing all other combined methods of distribution. The personal visit of the devoted colporteur at the homes of the people in city, town and country hamlet has again proved to be the best way of obtaining a wide circulation and an increased reading of the sacred page. The minds of many men and women who have been oblivious of anything else but this present animal life have been set to thinking of the possibility of a better life as a result of the visit of our workers and the obtaining of their books.

SCRIPTURES PRINTED AND PURCHASED IN 1923.

Printed.		Purchased.	
Bibles	11,015	Bibles	1,661
Testaments	92,030	Testaments	5,543
Portions	250,537	Portions	46,294
Total	353,582	Total	53,498

CIRCULATION.

The total circulation in 1923 amounted to 343,588 copies, comprising books in 18 languages. The following summary indicates how they were circulated:

	Bibles	Test's	Portions	Braille	Total	Value
Sold by colporteurs	291	1,781	180,156		182,228	¥7,409.37
Sold by commis- sion sellers ...	513	3,032	28,976	1	32,522	4,993.51
Sold to Correspon- dents	5,743	35,476	35,244	314	76,777	41,528.65
Sold for free dis- tribution	267	3,658	7,163	7	11,095	3,157.82
Cash Sales	2,157	8,976	6,075	49	17,257	13,968.76
Sent to B.&F.B.S., Kobe	752	3,134	100	60	4,046	3,946.63
Sent to New York	404	712	7,279	2	8,397	2,663.87
Donations	7	193	11,041	25	11,266	614.54
Grand Total	10,134	56,962	276,034	458	343,588	78,283.15

COMPARISON OF CIRCULATION.

	Bibles	Test's	Portions	Total	Value
Circulation in 1921	6,996	53,615	57,966	118,597	¥ 64,200.84
Circulation in 1922	13,090	70,854	125,390	209,334	98,145.35
Circulation in 1923	10,134	56,962	276,492	343,588	78,283.15

Owing to the total destruction of our stock of Bibles and Testaments at the Bible House and likewise all in preparation at the Fukuin Printing Company, Yokohama; and, furthermore, on account of being unable to publish any more since the September disaster our circulation of Bibles and Testaments unavoidably fell somewhat short of that of the previous year.

Nevertheless since the output of Portions leaped 150,644 copies over that of the previous year our total circulation is about 70 per cent. in advance of 1922.

As to donations: We would have been most happy to make very much greater grants if we had had the books in hand. Under the circumstances we did all we possibly could.

The circulation of the Braille type would have been more than doubled if the earthquake had not come.

CHAPTER XXXII.

BRITISH AND FOREIGN BIBLE SOCIETY

AND

NATIONAL BIBLE SOCIETY OF SCOTLAND.

GEORGE BRAITHWAITE.

The year 1923 will long live in the memory of the Japanese nation as one marked by unique and appalling events.

**Effect of
Earthquake
and Fire.**

ALTHOUGH there was neither any loss of life nor destruction of property in our own particular part of the field through the great earthquake, a small amount of our unbound stock and a few of our plates, worth altogether about £1000 were at the Fukuin Printing Company's Office in Yokohama, and so were all destroyed. Not only so, but the loss of that printing office, and above all the death of Mr. H. Muraoka, the manager, is a most serious loss to the whole Christian Church in this part of the world.

Practically all our plates were in Kobe and so were safe. This has enabled us not only to keep up the supply of Scriptures for our own district, but also has given us the privilege of coming to the help of the American Bible Society in this time of their sore need, seeing they had lost not only the whole of their stock but also all their plates. Moreover as the printing establishments both in

Tokyo and Yokohama were destroyed, our sister Society had for a time no means at all of obtaining Scriptures excepting through us. This of course put an extra strain on the Japanese printing house here in Kobe where our printing is done, but it proved itself equal to the task.

We are again thankful to record a year of unbroken service on the part of the staff at the Bible House, the closing quarter being a time of special strain, but all difficulties were cheerfully met and overcome.

Scriptures Printed. New editions printed in 1923 include:

Bibles.	New Testaments.	Portions.
5,500	59,030	280,850

Scriptures Issued THE year's issues amounted to 301,697 copies in 17 languages. Of the total copies issued 5,291 were sent out to other Agencies, and 51,979 to the American Bible Society.

Issues	Bibles	New Testaments	Portions	Total
1921	6,337	35,520	177,421	219,278
1922	7,632	48,080	169,620	225,332
1923	8,594	55,270	237,833	301,697

Scriptures Circulated. THE total number of Bibles, New Testaments, and Portions circulated during 1923 was 246,696. The following table shows the channels through which this circulation was effected.

TABLE OF CIRCULATION.

Medium	Bibles	N. T.	Portions	Total 1923	Total 1922	Total 1921
Sales by Colporteurs	578	9,228	143,652	153,458	157,565	165,289
Sales at Depot	6,384	39,444	41,629	87,456	60,102	53,930
Total Sales	6,962	48,672	185,281	240,915	217,667	219,219
Free Grants	18	260	5,503	5,781	2,647	1,553
Grand Total	6,980	48,932	190,784	246,696	220,314	220,772

Free Grants. DURING 1923, 18 Bibles, 260 New Testaments, and 5,503 Portions were donated by the Society to the Women's Welfare Association, the Earthquake Refugees, the Salvation Army, and the Japan Seamen's Mission.

Colportage THE Sales by Colporteurs of the British Bible Societies subsequent to the establishment of the Bible House in Kobe in 1904, are 24,380 Bibles, 349,587 New Testaments, and 2,932,935 Portions—a total of 3,306,902 volumes.

During 1923, our Colporteurs sold 578 Bibles, 9,223 New Testaments, and 143,652 Portions—a total of 153,458 Books. This total represents about 62 per cent. of the total circulation effected during the year.

Twenty-five men worked during the year, nine of them working right through the twelve months.

For the fifth time Mr. Hattori had the highest sales of any of the men. He is certainly a successful and faithful worker. His sales of 45 Bibles, 627 New Testaments, and 15,609 Portions—a total of 16,281 Books represent 43 weeks of work. These sales were effected in the Province of Iyo, in the island of Shikoku where he worked assiduously all through the year.

The highest number of Bibles sold by one man is 222, and of New Testaments, 1,323. These large sales were accomplished in schools, the Bibles being sold by Mr. Kawai, and the New Testaments by Mr. Fujita.

Colportage has during the year been carried on in sixteen prefectures, out of the twenty-seven, for which the British Bible Societies are responsible.

While our circulation as a whole shows an increase of nearly 4,500 in New Testaments, and of 22,000 in Portions, we much regret to report that our colportage sales are over 4,000 less than in 1922. There are several reasons for this. For one thing no special trip was made to Manchuria during the year. This alone is sufficient to account for the whole of the shortage, as over 4,500 copies were

sold there the previous year. Then too the first few months of the year were unusually wet, and this not only prevented the men selling as many copies as they would otherwise have done, but also caused much illness among them and thus further hindered their work. Then too, the terrible events of Sept. 1st, although not occurring in our district, were of such absorbing interest and caused such widespread mental unrest that for the succeeding two months the sales were much reduced. As, however, people's minds became more settled, many of them have felt a desire after those things which cannot be shaken, and thus there was a large call for Scriptures during the last two months of the year.

CHAPTER XXXIII.

JAPAN BOOK AND TRACT SOCIETY.

GEORGE BRAITHWAITE.

Losses in Earthquake and Fire

THE Society's work was going forward with much promise when the great earthquake came and with the disastrous fires that followed it, destroyed the whole of the Society's plates and pictures and unbound stock both in Yokohama and Tokyo, as also all the stock in our Tokyo depot, so that all we had left was the few books in our branch shop at Karuizawa. Thus our loss came to about Yen 50,000. This was a most serious blow, and our first thought was that the work must be given up, but several urged us to go on, and as gifts also came in to help towards the cost, we felt that the Lord's will was for us to press forward with renewed vigour.

The Religious Tract Society gave us a special grant of £500. The Upper Canada Tract Society also gave us a special grant. We also received special contributions amounting altogether to about £700 to help replace our losses. These gifts have been most helpful.

Circulation

OUR circulation is decidedly less than for 1922, but this falling off is wholly due to the disaster, our receipts from sales during the last four months of the year being over Yen 8,000 less than for the same period in 1922.

	Books	Tracts	Cards	Total	Value
Sales at Depot... ..	10,360	81,219	105,119	196,698	11,629.82
do. to Correspondents	15,581	207,858	48,009	271,448	16,300.60
Sales to Booksellers	4,154	1,100	36,225	41,479	3,675.09
do. to Rel. Tract Soc.... ..	8	5,000		5,008	47.75
Total Sales	30,103	295,177	189,353	514,633	31,653.26
Free Grants	13			13	7.
Grand Total	30,116	295,177	189,353	514,646	31,660.26

Publications DURING the year, the Society paid for the printing of 29,000 books and 47,000 tracts in Japanese, besides superintending the printing of 3,198 books and 27,300 tracts for our clients, our total publication thus reaching over seven million pages. Most of these were destroyed, as also nearly 25,000 books which had not yet been delivered to us. We have printed the following since the disaster, viz:—*That Sweet Story of Old, Jessica's First Prayer, Practice of the Presence of God, Teddy's Button, Daily Comfort, What is Christianity, Pilgrim's Progress, Part 1., and Reikanfu* both the "Music" and the "Words Only" editions.

During the year the Society also bought from other publishers 19,804 books, 20,372 tracts, 84,614 cards and pictures, and 124,950 copies of *The Christian News*, these being required for stock and to fill orders received.

The demand all over the empire for Christian books and other publications is greater than ever before. There does really seem to be a desire in very many hearts after something that will give lasting satisfaction and genuine peace and joy. Thus it is a great joy to us to do what we can to minister to this need and to point the thirsting souls to the Lord Jesus Christ.

CHAPTER XXXIV.

THE CHRISTIAN LITERATURE SOCIETY.

S. H. WAINRIGHT.

Losses in THE location of the Christian Literature
Earthquake and Society was in that part of Tokyo where
Fire the stroke of calamity fell with greatest
 weight. The offices of the Society and the
residence of the General Secretary were at 8 Tsukiji and
the residence and office of Miss Bosanquet were near by.
The stock was stored at the Kyobunkwan, on the Ginza,
also in the same part of Tokyo.

Destruction swept every thing away, buildings, stock, stereo-plates, furniture, fixtures and other equipment. The total loss to the Society will amount to about ¥75,000. This estimate does not include the losses incurred by the interruption of the Society's activities.

The perishable assets of the Society were well covered by insurance. But the policy exempted losses caused, directly or indirectly, by earthquakes.

A list of 236 different publications, including booklets and tracts, had been built up and most of these were on sale at the Kyobunkwan and elsewhere. In a single day these assets were reduced to ashes. We were left with the copy-rights which could not be extinguished by the flames. By having stock outside of Tokyo we were able to get together after the earthquake specimen copies of most of our publications from which new editions can be reproduced.

Assets that Survived OWING to the possession of an English Chubb Safe in our office, valuable MSS and records were preserved. Indeed, we were able to make out a completely verified balance sheet for the business of the Society transacted in 1923.

The lot on which the buildings stood in Tsukiji remains. Its market value, after the balance still unpaid on the lot is deduced, will exceed the sum of ¥100,000. The land and the copy right and MSS privileges represent the assets which survived destruction.

Needs If it be asked what the needs of the Society are, the answer is simple. A building fund is needed and a fund for replacing the stock. A temporary "barrack" has been erected, in connection with the Kyobunkwan on the campus of the Aoyama Gakuin through the courtesy of that institution. The second floor of the temporary building is now being used by the Society for its offices.

Productive Work in 1923. THE year 1923 was not wholly a year of losses. Some productive work was done. The following publications were for example issued:

Tennyson's Poems; Charm of Fine Manners; Commentary on Philippians (By Dr. Imbrie); *Stepping Heavenwards; Money, The Acid Test* (By Dr. McConaughy); *Humiliation and Exaltation of Christ* (By Bishop Boaz). The following editions were reprinted: *Pollyanna; Annotated Bible; New Testament Theology; Hope in Life and Victory in Death* (By T. Tomita); *Stepping Heavenward; Christian Faith* (Curtis); *The True Christian* (By T. Kugimiya).

The following booklets were issued:

Everlasting Comfort (By Drs. Kozaki, M. Uemura and others); *Some Hairbreadth Escapes* (By H. Hirata and others); *Pentecost of Affliction* (By Rev. Tsunashima and others); *Kingdom Which Cannot Be Shaken* (By S. H. Wainright); *Prohibition and Building Capital* (By Mark Shaw). The following booklet was reprinted: *Soul and Body Saved*.

The following Tracts were issued:

Good Citizen, Effect of Prohibition, Scripture Building, Light in Darkness, In the Day of Calamity. The following tracts were reprinted: *Christ and the Children* (Miss Bosanquet), *The House on the Rock* (Miss Bosanquet). Two tracts were issued immediately after the earthquake for use among the refugees. The Society issued periodicals in 1923 as follows: *Myojo*, 613,900 copies; *Shokoshi*, 59,900 copies; *Ai-No-Hikari*, 86,150 copies.

**Sales for
1923.**

THE sales for 1923 were curtailed on account of the disturbed conditions following the earthquake and the destruction of the Society's stock. The amount of sales for the year was Yen 20,103.67 (gross).

A report of the sales of the literature produced by the Society during the past ten years will effectively refute the impression some have that the publications issued do not sell. For instance, out of 236 different publications, the first editions of 115 were completely sold out. Seventy-seven of the remaining 112 were three fourths sold out. Only 12 first editions were less than half sold out and six

of these were issued as late as 1923 and 1924. Seventy-six publications were issued in new editions; 29 of these were reissued more than once. It only needs to be added that except in the sale of some damaged stock the publications were not sold at bargain prices.

CHAPTER XXXV.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

MRS. KATHERINE WILLARD EDDY.

The work of the Young Women's Christian Association for 1923 is divided into two parts—the eight months before September first, and the four months following.

First—The eight months before the earthquake.

Eight Months Prior to Earthquake SINCE the future of this work depends so largely on its trained leadership, the Training Course was prophetic. The six weeks' course of last year was extended into three months in 1923, twelve young women from seven schools attended, all except three being placed in positions in the Association. These three are also doing Christian work in other places. The course included Bible, psychology, sociology, technic of the Association, and practice work in the Tokyo and Yokohama Associations.

Another experiment in training was under the Physical Department of the Tokyo Association, in which public school teachers in Tokyo, Osaka, Kyoto and Kobe had intensive courses in games and recreation.

The first joint campaign to raise the budget of the Tokyo and National Associations was carried through in Tokyo, and although the money goal was not attained, some valuable conclusions were reached, one that perhaps the western campaign is not suited to the Orient, at least at present.

The Yokohama Association was being forced to think of enlarged quarters for the growing classes. As an added service a room next to the Association was in the process of becoming a tea room—this to be an income producing department. The residence for foreigners on the Bluff daily proved the need for such a home. A summer camp at Hommoku, within easy distance of the car line, was a popular place, as was the second dormitory for business girls and students opened in the early spring.

The Osaka Board and staff were heavily burdened with the responsibilities of a growing Association and the numerous details of a building completed in September and dedicated in November, 1922.

Kyoto passed from the stage of pre-organization into the group of full fledged Associations. Kobe Association had outgrown its building and was looking forward to expansion of its quarters.

The National activities were expressed in definite plans for buildings on the conference grounds at Gotemba; in the magazine; in evangelistic services in several city and student Associations; in bringing about of friendly relations between different nationals under the ministry of the Hostess House in Tokyo; and in increasing office work.

**Earthquake
and Fire
Losses**

THEN came September first. Our greatest loss was the lives of two of our staff Mrs. Edith R. Lacy, club worker, and Miss Dorothy Hiller, Commercial School director, both attached to the Yokohama staff. Because of their glad service and friendly hearts a deepening of life has come to many.

The building losses in Tokyo were our national headquarters at Surugadai and the local Association which was the property of the Young Women's Christian As-

sociation; in Yokohama our losses were the quarters of the local Association the "Residence" for foreigners on the Bluff, the home of the secretaries, two dormitories and the house on the summer camp site—all rented except the Tokyo Association.

Relief Work In the autumn the National and Tokyo local Committees opened relief work on the island of Tsukishima. Distributing of milk and clothes was quickly followed by the opening of a barracks made possible by relief funds from Associations in different countries and gifts of lumber and labor from the city. Here a kindergarten was opened, sewing and knitting classes, clubs for girls, school for those over fourteen. English classes and a Sunday School.

Yokohama Association opened an emergency office in a tent near the old site. The Tokyo and National Associations carried on their work in the homes of the secretaries. On the site of the local Association at Jinbocho relief work was conducted in tents, and special service was rendered here by the erection of a small bath house which was used by hundreds of people.

Delegate to China To carry our thanks to the Chinese women, and also to express our interest and joy in the first national convention of the Young Women's Christian Association of China, Miss Michi Kawai was sent to Hangchow. On her way back an opportunity was given for her to appeal to the Associations along the way for relief funds and to help with evangelistic work.

The quick response of the city and student Associations all over Japan, whose members gave so generously to those in the stricken cities—the eagerness of the members in Tokyo and Yokohama to share with each other, to

give days and weeks in sewing and distributing, and their interest in any classes available—are some of the shining lights during the days of distress and uncertainty.

The year's work closed with the memories of the Community Christmas trees, and their message of love and service.

CHAPTER XXXVI.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

G. S. PHELPS.

Reconstruction WITH the loss of practically all of its buildings in Yokohama and Tokyo by earthquake and fire, the Japanese Young Men's Christian Association is facing the problems of reconstruction with courage. It will require at least two million yen to merely replace its destroyed properties including eight large buildings and three student hostels. If the Tokyo City Y.M.C.A. is rebuilt on a scale which its importance demands, it will require an additional million yen. While the government authorities are maturing their plans for the rebuilding of a greater Capital City, the leaders of the Y.M.C.A. are trying to crystallize their dreams of a building in the heart of Tokyo that shall help to inspire and train the young men of the next generation to become worthy citizens of the "City Beautiful" which they devoutly hope will arise from the ashes of the old. They are seeking to discover the best available land in the downtown district upon which they propose to erect a model Association plant; they are restoring and expanding the National Headquarters Building, the Imperial University Y.M.C.A. building, and the Yokohama City Y.M.C.A.; they are making personal sacrifices to carry forward this work and I believe that they will succeed because they are "going forward on their knees." Their vision is great

not in material equipment alone but in spiritual objective as well. While on the one hand they desire to see a material equipment that will be a credit to the Christian movement in Japan, on the other hand they wish to insure that every department of the work shall be shot through with the spiritual emphasis. To this end changes in organization, personnel and methods of work are being effected.

Relief Work THERE is a "God's Beautiful Village" in Japan. It is located in the fire-gutted shell of the old gymnasium of the Tokyo City Association; its citizens are the 125 refugees who were given shelter by the YMCA following the great quake. They themselves named the village "Bi-jin Mura" because there they experienced "a way" that only a "beautiful God" could establish. This village and similar groups in the Yokohama YMCA and the National Headquarters buildings, the interiors of which were gutted by fire, were havens of rest and centers of relief work. There food, clothing, medicines, advice, and spiritual comfort were freely given. Milk was furnished to thousands of babies. Special attention was given to the children, for whom libraries, schools, and Sunday Schools were established. For adults religious meetings were conducted and over five thousand professed conversions to "the Way of the Beautiful God" have been reported. Besides these "villages" tents were erected in thirteen places where refugees were congested and in these were offered the services of employment bureau, land survey, legal advice, information, post-office, library, free barber, play grounds, song services, and milk depots for babies and the sick. In the Honjo (industrial) district a barrack village has been conducted under the direction of Mr. Kagawa where all of the above kinds of service are efficiently offered and in addition a kindergarten is maintained and fifty district nurses are kept busy.

Recognition. NEVER in the history of the Association in Japan has its work received such hearty support from government officials and business men as during the past year. The South Manchurian Railway offered fifty thousand yen towards the extension of the Dairen YMCA building; the Japanese community in Keijo contributed thirty thousand yen towards the fund for the new building; after giving one hundred and twenty thousand yen three years ago, Osaka business men have raised an additional eighty thousand yen to make possible the erection of a large plant costing ¥470,000.00; and the good folks of Nagoya have contributed over one hundred thousand yen for a new building in that city. It was also a pleasing endorsement of work done to receive from the group of business men in Tokyo interested in earthquake relief the sum of ¥159,000.00 for YMCA reconstruction. Another society has given thirty thousand yen towards the fund of the Imperial University YMCA, and still another source has granted the Chinese Student YMCA in Tokyo the sum of eighty-five thousand yen. These gifts, entirely from Japanese sources, total ¥534,000.00 which makes it a banner year in progress towards adequate support. If we add the amounts contributed by Japanese for current expenses, some ¥285,000.00, we have the impressive sum of ¥818,000.00 given to the Association during the past year. This is pleasing evidence that the work of the Association is becoming more and more indigenous and that its ministry is winning more and more recognition.

Calendar

WITH a view to meeting the obvious demand for spiritual guidance among young men, the Association has planned several important events for the current year. In June at Tozanso will be conducted a retreat for general secretaries and foreign

secretaries, under the leadership of Dr. D. Willard Lyon, of New York; in July will be held the usual student conference with spiritual emphasis; in August a Boys' Camp will be conducted; from October 30th to November 1st will be held a National Convention of representatives of YMCA's from all parts of the Empire; and, following the convention there will be conducted a nation-wide evangelistic campaign for young men.

CHAPTER XXXVII.

WOMEN'S CHRISTIAN TEMPERANCE UNION.

ALICE LEWIS PEARSON.

General Progress THE Women's Christian Temperance Union of Japan (*Kyofukwai*) established in 1886 has had a year of steady work and growth. All Japan has been divided into 19 districts, each with its working head, who encourages the local societies and helps in the organization of new societies. District conferences were held in several districts, and lecturers from the National Committee visited some of the districts. The Annual National Convention held at Osaka was attended by more than a hundred accredited delegates and many visitors. Plans for the incorporation of the National *Kyofukwai* having been completed, fifteen trustees (*Riji*) were appointed with power to direct the work of the society and to hold its property. Later in the year the new corporation received the title of the National Headquarters. The securing of ground and building in Akasaka, Tokyo, and plans for the transfer of the valuable Rescue Home (*Jiaikwan*) property were under way.

Earthquake and Fire Relief THE disaster of Sept. 1 swept away the headquarters building, with most of its contents and records. Madame Yajima, founder of the *Kyofukwai*, was carried by four soldiers in safety to the *Jiaikwan* in Okubo and the national officers soon established official headquarters there. The four remaining months of the year were a time of unprecedented activity, and to meet the extraordinary expense a special fund of near Yen 15,000 was

gathered by Unions outside Tokyo. Shelter and food were given to many immediately. By crowding up the residents in the Women's (*Fujin*) Home and Jiaikwan, two large buildings were vacated and loaned to the Japan Red Cross Society for a Maternity Hospital. There hundreds have received needed care. Thousands of garments and other supplies were sent in from local W.C.T.U.'s all over Japan. Distribution of these, and of much milk, was no light task. A barrack rest-house was built on the fire-swept site of the Headquarters building and gave help and comfort to mothers with infants. As the licensed quarter, the famous Yoshiwara, was destroyed by quake and fire, no time was lost in starting a protest against its rebuilding. On Oct. 1, just a month after the catastrophe, a public prayer meeting was held on the site of the Yoshiwara in memory of the hundreds of victims of man's greed and lust who were burned when trying to escape.

**Crusade
Against
Prostitution**

ALL over Japan petitions against the rebuilding of the Yoshiwara were circulated, 140,000 names being gathered. Likewise all right-minded persons were urged to send telegrams of protest to the Home Minister, the Mayor of Tokyo and many other officials. Hundreds did so, and continued to do so for weeks.

In December when the special session of the Diet convened, the W.C.T.U. called a special National Convention in Tokyo, to make as large a demonstration as possible against licensed vice. For five days they gathered in prayer and conference part of each day, and in large parties visited officials from the Prime Minister down to individual members of the Diet. As a whole body they visited the Diet. Yet in spite of protests the Yoshiwara has been rebuilt, for public conscience is not yet sufficiently enlightened to prevent it. The efforts made against it, however, have not been in vain. Fear of the growing sentiment against licensed prostitution caused the brothel keepers throughout the country to call a convention in Kobe in March this year (1924) to form an organiza-

tion to protect their business. This is encouragement to all purity workers to keep on educating public conscience.

Temperance Work PLANS for spreading scientific temperance knowledge in elementary and secondary schools throughout Japan had been made and much of the literature prepared before Sept. 1. The loss of all literature delayed this most fundamental work leading to prohibition. Again it is being taken up so far as resources allow, and literature is being prepared.

The W.C.T.U. publishes two monthly periodicals, "The Woman's Herald" (*Fujin Shimpo*) has a circulation since the disaster of 4300, and the "Children's Herald" (*Shonen Shimpo*) will have a largely increased circulation as it is to be the channel for reaching the schools.

The W.C.T.U. has three social service institutions in Tokyo—the Jiaikwan, or Rescue Home; the Fujin Home, a place for incorrigible girls; and the Kobokwan, a settlement. In Osaka and Kyoto there are also Fujin Homes. In Kobe there is a Business Girls' Home, and in Kochi the W.C.T.U. operates a Boy Students' Home.

Woman Suffrage FOR two years a careful study has been made of the movement for woman's suffrage in other countries, and its bearing on problems in Japan. The conviction has grown that the women of Japan too must ultimately have the ballot in order to successfully fight the foes of home and country—vice, intemperance, war and all kindred evils. Therefore the Kyofukwai has declared itself in favor of woman's suffrage, and has started a campaign of education with the purpose of gathering in 1924 one thousand intelligent supporters of its woman's suffrage organization. Although there are three other woman's suffrage associations in Japan, this is the only organization affiliated with the World's Federation of Women's Suffrage Associations.

Honjo Settlement THE Foreign Auxiliary raised about ¥600 for the Jiaikwan in 1923 and cooperated with the National Committee in other ways. The principal work of the Tokyo section of the

Auxiliary however was in the Settlement (known as the Kobokwan) in Honjo ward, Tokyo. The beautiful new building was completed and almost ready to be opened, free of debt, as the last payment of 40,000 yen was to be made by contributions from Tokyo City and Honjo ward. The whole was swept away by fire on Sept. 1, leaving only the ground and a debt of 40,000 yen, for the city and ward felt unable to fulfil their promises. However the group of about 80 American and English women took up again the burden of the work. As the people of Honjo never needed help more, a barrack was soon erected and kindergarten, day nursery and work for women begun. Other barracks were erected on the Kobokwan lot by Mr. Kagawa, the noted social worker of Kobe, and the whole work moves forward under his direction. The women behind the Kobokwan work have faith to believe that friends and supporters will be raised up and that again a permanent building may be erected for this Christian settlement.

Federation of Women's Societies IN the autumn a notable movement was begun by the Kyofukwai that resulted in the formation of a Tokyo Federation of Women's Societies, 46 societies joining for purposes of relief and social education. Almost daily meetings of some section or other of this Federation continue to be held at the W.C.T.U. headquarters that has become headquarters also for the Federation. Large amounts of supplies came into their hands and extensive relief work was carried on. One most valuable result of the Federation has been increase of solidarity among the leaders of Women's societies and the interest and respect that acquaintance with each other's aims is sure to bring.

The Japanese Kyofukwai and its Foreign Auxiliary face undaunted the giant evils of the land, and press on with faith toward World Prohibition, World Purity and World Peace.

CHAPTER XXXVIII.

THE JAPANESE LANGUAGE SCHOOL.

DARLEY DOWNS.

The return to America of the director, Mr. J. C. Holmes, on account of the serious illness of his son, was a heavy loss to the school. The writer hesitates to accept the responsibility of presenting the report for the school this year, and feels that he should explain that he was acting director only for a little over one term following Mr. Holmes' departure.

While the earthquake did not seriously damage the Akasaka Hospital of Tokyo, in which the School was housed, various considerations seemed to make it wise to move the school temporarily to Kobe. The chief consideration, of course, was that so many missionary homes were destroyed in Tokyo that housing for the students was a very serious problem. The school is greatly indebted to the Southern Methodist Mission for the very favorable arrangements that were made so that the School could meet in the Palmore Institute in Kobe.

Naturally the number of students was greatly reduced. The finding of places to live in Kobe after the earthquake was almost as difficult as in Tokyo; also, circumstances made it impossible to open the School before the first part of October and by that time some students had been located for the year elsewhere, who might have been able to be accommodated in Kobe. There were twenty-eight regular students, eleven special students, and about seventy-five students in the Correspondence Course during the year 1923-24. Since the student body was so much reduced, it was of course possible to get on with

fewer teachers. There were only four teachers in the School, but the general average of efficiency in teaching was high. During the last term, a small group of students was gotten together in Tokyo, Mr. Buncome having general supervision. This was for the convenience of language school students residing in Tokyo and also to retain the charter of the School, since one full year of absence from Tokyo would have resulted in its loss.

Courses of study in general have been the same this year as last, except that the material which was being used experimentally last year, in one class, was used in both the first year classes this year with very encouraging results. This material was commonly called "The Palmer Course" because Prof. Palmer of the Mombusho was so very kind as to work out in detail the skeleton of a beginning course. This course which comprised the material used in the first term of the first year embodied the results of Prof. Palmer's wide experience and intensive study and seems to have proved itself to be the most effective material yet produced for the instruction of beginners in the Japanese language. One evidence of this is that the present first year class was readily using material during the second term which had formerly been used in the first term of the second year.

The necessity of Mr. Holmes' return to America was, of course, a serious handicap to the efficiency of the School. The writer served as Acting Director from Mr. Holmes' departure in the first of December until the first week of the last term when Dr. H. W. Meyers of Kobe consented to take his place for the rest of the year. It was, of course, unfortunate that there could be no one who could give more than a few hours a week to the work. Certainly it is to be hoped that a full time Director may be secured before the opening of the next school year.

PART VIII.

OBITUARIES.

I.—EMMA E. BARNES.

Miss Emma E. Barnes, of the Christian Missionary Alliance, arrived in Japan in April, 1892. At first she worked in a Christian orphanage at Yokohama; later, for years, her field was in Miyoshi and Shobara, in Hiroshima Ken, followed by service in Atsuta and Nagoya.

Miss Barnes was a very enthusiastic and consecrated Christian worker. In her make-up there was distinctly some of the fight and ability as a leader which characterized her father, who served as Colonel during the American Civil War. Missionary trips to out-of-the-way places in the interior were a pleasure and a joy to Miss Barnes, who is remembered to-day by many Japanese in Miyoshi, Hiroshima Ken and elsewhere for her joyful songs of hope and bright testimonies for Christ.

In 1908 Miss Barnes left Japan for her home in Detroit, on account of the declining state of her health. She never returned to Japan again, a disappointment she felt most keenly. Her last days were spent in the Alliance Rest Home at Denver, Colorado. In April, 1922, she was called home to be with Christ.

II.—ANNA VAN ZANDT BING.

Miss Bing was born at McArthur, Ohio, August 26, 1864, and passed away in the Methodist Home for the Aged, at College Hill, Cincinnati, Ohio, just after midnight, December 8, 1923. She studied at the Wesleyan Female Seminary, and later graduated from the Ohio Wesleyan

University, with the degree B.L., 1887, and still later, 1888, from the New England Conservatory.

Her birth and training were in a home devoted to missionary ideas, her mother being the secretary of the Cincinnati Branch of her Society. With her excellent musical ability, she offered herself for life service in the foreign field. She was accepted, arriving in Japan September 28, 1888, and was appointed to serve at the Kwas-sui Jo Gakko, Nagasaki, where she organized the music department, which scored a success from the beginning.

After a furlough taken in the home land, 1893-1896, she returned to the field, and because of health conditions was assigned to Hakodate, and later to Tokyo, and finally to Sapporo; but complete collapse of health made her removal from the field imperative. She returned home in 1908, and in 1912 was retired from the work. From the break in her health, she never saw a well day. She remained for a time in Delaware, but grew steadily worse, physically, and in 1916 became a member of the above-mentioned Home, where she had the unfailing care of loving hands and sympathetic hearts for seven years and six months.

Miss Mariana Young, long in charge of this same school, says of Miss Bing: "Miss Bing had high ideals as a missionary, called of God to a great cause, and she wanted to bear worthy witness to that call and cause. She had high ideals as a woman, as a Christian and as a music teacher, and pushed forward, doing almost impossible things in her concert work. She lost her voice, but said she had given it to one of the Kwassui girls, the prima donna of those days, who, all said, sang just like Anna. She was loyal to the missionary cause, and to the dignity of her high and holy calling. Because of her musical ability, she was often asked to join the worldly crowd in the city, but always refused, saying she could make no compromise."

The services of her burial were held in the chapel and she was laid to rest in the lot belonging to the Home, in beautiful Spring Grove Cemetery. Dr. Strecker, general manager of the Home, said of her:

"Miss Bing was always patient and kind to the nurses, in spite of her great suffering, and almost invariably endeared herself to those who came in contact with her in caring for her."

III.—LEILA BULL.

Miss Leila Bull was born in New Lebanon, N.Y. State, on March 15, 1846. She received a good education for her day in a Roman Catholic High School and afterwards taught for some years in her native state. As she grew to maturer years she felt the call to go to Japan to carry the Gospel message to the people of that land. She therefore applied to the Board of Missions of the American Episcopal Church, of which she was an earnest member, asking to be sent to that country. She was not strong physically and her application was twice refused on this ground and also for the reason that she was too old to learn a new language. Persistence, however, won the day and her third application was granted on April 2, 1888, when she was appointed to take charge of the Osaka Ladies' Institute, or Gaku Shu Kai, as it was called in Japanese. She remained with this institution as long as it was carried on, and then took up other work there in the same city of Osaka, which remained to the end her real home, more home to her than any other place on earth.

Her work was never of the spectacular kind, the kind that leads to prominence in the eyes of men, but there are few missionaries to whom is given the privilege of being as great an inspiration to her or his colleagues as was Miss Bull to those about her. Many who came before the public eye far more than she, women like Miss Uta Hayaishi and men like Bishop Naide, freely acknowledge their debt to her quiet influence. Gentle-mannered and even timid in many ways, pliant and yielding when things concerned only her own convenience, few persons have ever given themselves as whole-heartedly to their Japanese friends as she did. But when a question of right and wrong, or of the advantage of her Christian work was

concerned, no one could be more determined in standing for what she deemed right than she did.

On March 15, her seventy-eighth birthday, a number of her old friends held a celebration for her at the Dojima Building, to which people came from all parts of Japan. Tokens of love and respect were given her and even her faithful cook, who had been with her for thirty-four years, was not forgotten. On the 19th, while talking with friends, she seemed to lose her grip on herself, but recovered with an effort. Shortly after, she became unconscious, and though she roused again two, or three, times during the night, she passed quietly away in the early morning of the 20th.

IV.—FRANCIS ALBERT CASSIDY.

The Rev. Francis Albert Cassidy was born in Wellington County, Ontario, Canada, February 25th, 1853, and passed on to the heavenly land from Vernon, British Columbia, Canada, Sunday, April 6th, 1924.

The interment took place from the Methodist Church of that town, Wednesday, April 9th, at 2 p.m.

Brother Cassidy first came to Japan in 1886 as a member of the Canadian Methodist Mission. After a term of service he returned to the ministry of his church in Canada, where he rendered distinguished service until his return to Japan on Jan. 12, 1903 as an independent missionary, and representative of the Manufacturers' Life Insurance Company. After a short period of service in that line he joined the Methodist Episcopal Church and served first as a teacher in Aoyama Gakuin, and later as a missionary at Sapporo, and Hirosaki until his return to Canada in 1909. Since that time he lived for a short time in the province of Ontario, after which he moved to British Columbia where he lived until his death.

Mr. Cassidy was educated at Dundas Wesleyan College, at Cobourg Collegiate Institute, and at Victoria University from which he received his B.A. and M.A. He also studied at Oxford. He was twice married, the first time to a sister of the Rev. John Saunby who was for

many years a missionary in Japan, and the second time to Miss Mary Haanel of Ottawa, Canada.

V.—MARGARET CRAIG.

Miss Margaret Craig spent her early life in Montreal, Canada, graduating from McGill University. She came to Japan in 1903 under the Woman's Missionary Society of the Methodist Church in Canada, and was stationed in Tokyo for work in the Toyo Eiwa Jogakko, where, except when on furlough, she remained as teacher or principal during her nineteen years in Japan. She served on the Board of Trustees of the Woman's Christian College from the time of its establishment.

Her time, her thought and her strength were given in full measure to her work in class-room and office, and in more intimate association with pupils and teachers, and she kept very closely in touch with the graduates. She had that gift of entering into the life and interests of others that made all who came in contact with her feel that in addition to whatever other relation she might bear toward them, she was first and always their friend. When in spite of a long and brave struggle against ill-health, it became necessary for her to return home in the spring of 1922, neither distance nor suffering could lessen her interest in her friends and work in Japan. The shock of the news of the earthquake and her anxiety for those whom she knew must have suffered from it undoubtedly hastened the end of her life on earth, and on Oct. 1, 1923, in her sleep she quietly passed the boundary that separates the things that are seen from those that are eternal. Yet if "to live in hearts we leave behind is not to die," we may not speak of her as dead, for her influence is strongly felt in many lives. Teachers and pupils in the school cherish her memory and strive toward those ideals which she not only talked about but lived. The same is true of her in connection with the wider sphere occupied by graduates of the last twenty years who endeavor to serve others better because of what they have learned from her.

VI.—DUNCAN FERGUSON.

The Rev. Duncan Ferguson, M.A., of the English Presbyterian Mission, Tainan, Formosa, was born in the West of Scotland in the year 1860. He early came under the influence of an earnest minister of the Free Church of Scotland, by whom he was led to study for the ministry. At the close of his studies he offered himself to the Presbyterian Church of England as missionary. In 1889 he arrived in Tainan, Formosa, where he spent the whole of his career.

After acquiring a knowledge of the language, which he learned to speak fluently, his first work was the visitation of our country stations. At that time we had no ordained workers and the whole charge of the stations rested on the missionaries. On one occasion, when crossing the mountains from a visit to our East Coast stations, he was fired at and wounded by the savages. Happily, he escaped without further injury, and the wound soon healed.

Latterly, Mr. Ferguson was settled a good deal at the Centre, Tainan, primarily as Principal of our Theological College, but holding, in addition to that, many offices, too many for his health. He did good work in the College, not only by teaching, but also by organising it more thoroughly. As editor of his Church paper in the vernacular he worked hard; its circulation went up during his term of office. Some years after his arrival in Formosa a Presbytery was set up; in the working of this he took an active share, serving on most of its committees. He was very regular in attendance, taking part in most of the debates.

Some years ago, due partly, no doubt, to overwork, he had something in the nature of a stroke, the recurrence of which required his return home in the spring of 1922. He recovered to a certain extent, and was looking forward to the possibility of returning to his work, when his somewhat sudden death occurred on March 15, 1923.

Mr. Ferguson was twice married. His first wife was a fully qualified doctor, and won much love from the peo-

ple, by whom she was long mourned for her kind services. He had three children, of whom one was killed in a bicycle accident. His daughter is now nurse in the Mission Hospital in Tiberias. Mrs. Ferguson, who survives him, was a missionary before her marriage, and with her husband has done much to organize and forward Sabbath school work on the Island.

VII.—WILLIAM GAULD.

Dr. Gauld's early home was in Ontario. He was born on Feb. 25, 1860. When just entering manhood he heard Rev. G. L. Mackay tell of his work in "Beautiful Formosa." The young man's heart was greatly touched. On his way home from the meeting he said to his brother, "I am going to be a missionary. With that goal before him, he set out to fit himself for his future labors in a foreign field. He graduated from the University of Toronto and Knox College. After completing his course in theology, he was appointed to be a missionary in Formosa.

In the fall of 1892 Mr. and Mrs. Gauld arrived in Tamsui, where they received a hearty welcome from the founder of the mission and the native converts. For the next nine years Mr. Gauld and Mr. Mackay were the only missionaries in North Formosa. When in 1901 Mr. Mackay passed away, Mr. Gauld was called upon to shoulder the whole responsibility of the mission. It was indeed work enough for a staff. To carry on evangelistic work, to visit the stations, to teach in the Theological College, to be a treasurer, to build churches, etc., he had to toil early and late.

As a treasurer he was most careful and efficient. As a builder, Mr. Gauld believed in putting up something that would withstand not only the ordinary ravages of time but the depredations of white ants and the destructiveness of typhoon and earthquake. During the last fifteen years he was responsible for the erection of some of our largest churches, as well as the Tamsui Girls' School, the Mackay Memorial Hospital, the Taihoku Theological College and several missionaries' residences.

In dealing with the natives he was always frank and he was not afraid to say "no," when occasion demanded. His straightforwardness gained for him much respect from all. He was much beloved by the Chinese. His kindness, his sincerity and his frankness appealed very strongly to them. Pastors and preachers, when in difficulties, never hesitated to come to him for advice. In dealing with them he was ever considerate, remembering always that many of them were but recent converts. If there was anything important to be discussed in the mission, he would always say, "we must consult with our native brethren." And as years went by, he relied more and more on their judgment.

He died June 13, 1923. The following day the funeral service was held in the Theological College. There were present all the pastors and preachers, many Japanese Christians and officials, the British and American Consuls and hundreds of Formosan Christians. Dr. Gauld is survived by his wife and four children.

VIII.—JOHN THOMAS GULICK.

John T. Gulick was born March 13, 1832, at Waimea, Hawaii, and died April 14, 1923, at Honolulu, Hawaii. He was the third son of Peter J. Gulick, one of the early missionaries to the Sandwich Islands, as they were then called. The character of the piety of that family was later manifested in the fact that all the children became missionaries—Halsay, Orramel, John, William, Thomas, Theodore and Julia.

On account of ill-health John went to the mainland in 1848, there got the "gold fever" and went to California in 1849. He returned to the Sandwich Islands in 1850, not only with restored health but with a small bag of gold, with which he bought a few acres of land and then proceeded to forget for half a century. After fifty years of uselessness the land suddenly became valuable and has been the chief source of support for the family for a score of years.

He sailed with his brother, Halsey, in 1852 on the pioneer trip to Micronesia, seeing at first hand what missionary life in the real tropics really meant.

His education was secured first in Punaho School, Honolulu, and later at Williams College (graduating in 1859), and then at Union Theological Seminary, New York City (1859—1861), being forced by ill-health to leave without graduating. He had already chosen Japan as his field of life-service; as he preferred at that time to be an independent missionary, he worked his way to Yokohama on a number of sailing vessels. He was delayed for nearly a year in California for lack of a ship crossing the Pacific.

He reached Japan April 25, 1863, but now feeling still more strongly the call to China, he went on to Hongkong in the fall. He soon found his way to North China, suffering shipwreck on the way, and then for eleven years served under the American Board in its North China Mission, ten of those years being spent in Kalgan. The failing health of his wife led to their transference to the Japan Mission of the American Board. For twenty-four years Japan was his home (1875—1899), the major part of that time being spent in Osaka, with a brief interlude in Niigata.

Six years were then spent in Oberlin, Ohio, and in Oakland, California, pursuing his favorite scientific studies that resulted in his important volume, "Evolution, Racial and Habitual," published by the Carnegie Foundation. The remaining seventeen years of his life he lived quietly in Honolulu, deeply interested in the problems of social welfare and social evolution.

In early manhood days he became interested in Hawaiian shells, of which he made notable collections while seeking to regain his health. The first of his many scientific papers—a description of 49 new species of land shells, was prepared and published while still a student at Williams College (1856). These papers were for the most part worked out during his furloughs, although the constructive thinking was done in the midst of his missionary labors. They appeared in the scientific magazines

of England and America and at once secured for him the attention of leading scientists, such as Darwin, Wallace and Romanes, who sought his personal acquaintance.

On account of his deep interest in both religion and science, Dr. Gulick's keen mind led him to a careful study of their mutual relations, especially as many seemed to find them in positive conflict. He soon became recognized as a leader in the theistic interpretation of the new evolutionary conception of nature and history. The assistance he rendered to Japanese Christians and pastors in maintaining their faith in Christ in the face of the rampant attacks of the materialistic science that swept in as a flood from the West, was of incalculable value to the Christian movement in Japan. The recovery of Christian faith by Prof. Romanes, after twenty years of atheism, was in part due to the remarkable correspondence between him and Dr. Gulick, for whom he had come to have the highest respect, both as a thoroughgoing scientist and as a real Christian.

Dr. Gulick married twice. His first wife, Emily Delacour, an English lady met in Hongkong, died shortly after they reached Japan. His second wife, Fanny Stevens, was a member of the Japan Mission of the American Board. Of their two children, Adison is professor of Biology in the University of Missouri, and Louise (Mrs. Robert Whittaker) is a missionary in the North China Mission of the American Board.

Dr. Gulick's final illness (pneumonia) was quite brief. He passed away with but little suffering at the ripe age of ninety-one years, leaving a rich heritage of achievements and memories for his loved ones.

IX.—ORRAMEL HINCKLEY GULICK.

The Rev. O. H. Gulick was born of missionary parents at Honolulu, Oct. 7, 1830, and came to Japan in March, 1871, the second man to come to this country under the American Board. He endeavored to open work in Kyoto, and though he was allowed by the authorities to remain only a few weeks, he prepared the way for the establishment of the Doshisha there four years later. He opened

the American Board's work in Osaka, and then lived for nine years in Kobe, where he edited the *Shichi Ichi Zappo*, the first Christian paper in Japan. After this, in 1883, he opened the American Board's work in Niigata, and, in 1887, that in Kumamoto. He left Japan, after twenty-one years' service, in 1892, and spent the remainder of his life on his native island, working for the Hawaiians, and died at the age of 93 on Sept. 18, 1923. A man of good Puritan ancestry and of noble Puritan character, a pioneer in many fields, and highly honored by those with whom and for whom he worked.

X.—A. D. HAIL.

Dr. A. D. Hail was born in the town of Macomb, Illinois, on April 16, 1844, and died in Osaka, June 5, 1923. When the Civil War broke out in America he was a student in Magee College, Mo., and although but seventeen years of age, he enlisted in the 15th regiment of Illinois volunteers and served during the war. During his army life his tent was a place of meeting for prayer. He was trusted by his fellow soldiers as an earnest Christian. On some occasions at least his comrades who would not take their chaplain into confidence, would gladly talk to him of their spiritual concerns. After the close of the war he spent one year in school at Hanover College, Indiana, but graduated from Waynesburg College, Pa. in the class of 1866. He was licensed and ordained to the Christian ministry in Pennsylvania on his graduation from college, and his first pastorate was in Union town, Pennsylvania. He also served the church at Cumberland and at Berlin Heights, Ohio. He graduated from the Oberlin Theological School, and studied medicine in the Cleveland Medical College. He was accepted by the Board of Foreign and Domestic Missions of the Cumberland Presbyterian Church as a candidate for the foreign field in 1875. He came to Japan in Nov., 1878.

He was the prime mover in the organization of the Woman's Board of Missions of the Cumberland Presbyterian Church. Mrs. Darby, President of the Board,

said in a public address before it, "It was a letter written by Dr. A. D. Hail, read in my home, that led to the establishment of the Board."

He was also the leading spirit in the founding of the Wilmina Girls' School. This school, afterwards united with the Naniwa Girls School founded by the Presbyterian Mission, is now the Wilmina Girls' School in Osaka. He also organized and taught for several years the Shinai Boys' School in Osaka. After the opening of the Osaka "Doshi Kan," Dr. Hail was a teacher in the School of the Prophets. He gave much time also to the evangelistic work of his Mission. He has often walked the whole round of the peninsula of Kii and the province of Ise. He saw churches organized in Osaka, Wakayama, Hikata, Oimura, Tanabe, Shingu, Tsu, Ise, Ueno and in Tokyo. On his arrival there was not a Christian of any Presbyterian church in what is now the boundaries of the Naniwa Presbytery, which to-day reports 12,000 Christians.

The 44th anniversary of his arrival in Japan was celebrated in the West Church in Osaka, and his 79th birthday at the Wilmina Girls' School. On each occasion his brethren of the Japanese Church paid him high honors. His home was ever open to any and every passing stranger and his heart to all his fellow workers. His summer home in Karuizawa was a meeting-place of veterans of the Civil War. Veterans from both sides of the conflict met and exchanged their reminiscences. His last photograph was taken in Kobe on the occasion of Dr. Newton's retirement, Dr. Hail and Dr. Newton being the last of the Civil War veterans in this part of the Empire of Japan. Dr. Hail contributed to the Christianization of Japan a wife, a son and a daughter (Mrs. Hoekje) and a period of over 44 years of unwearied and fruitful service.

XI.—DOROTHY HILLER.

The great earthquake of Sept. 1st. took heavy toll from the Young Women's Christian Association in the loss of two of its secretaries, one of whom was Miss Dorothy Hiller, a secretary in the National office. Miss Hiller's family has long had a very close connection with the As-

sociation, her mother having been one of its officers in San Francisco at the time of its organization and for many years devoted service to it in one capacity and another. About three years ago she came to Yokohama to make her home with her sister, and after a time sought out the Association. It happened that just then we were in great need of the kind of work which Miss Hiller had been trained to do and hailed joyfully her decision to cast in her lot with us. Business positions far more attractive according to material standards were always open to her, but they did not tempt her, and she took small account of the long and wearisome ride to come to us, when she could easily have been pleasantly employed near her home. But her heart was in her work and she gave herself to it with all its difficulties, joyously and gladly.

She was always thoughtful for others, particularly those whom she could in any way help. It was she who noticed that the little daughter of the office janitor needed warm clothing and proposed that we unite in a small fund to purchase it for her, and her thought for others' needs brought to her attention the shivering *kurumaya* at the corner and set her busy fingers at work on a warm sweater for him. Numberless kindnesses like these were done so quietly that often no one knew except those directly concerned in them, and with such simplicity that she would be of those who would say, "Lord, when saw we Thee hungry or cold and ministered unto Thee?" It was characteristic of her that on the very day when unheralded death came so swiftly to her she was planning to entertain at her home in the afternoon all the girls from the office who were then in Tokyo, and was happily making her preparations for them. Heaven must mean to her a wider sphere and richer opportunities for the loving service to which she gave herself so freely here.

XII.—JENNIE M. KUYPER.

Miss Jennie M. Kuiper, of the Japan Mission of the Reformed Church in America, was born April 3, 1872, in Pella, Iowa. She graduated from Central College of that place and took postgraduate work in the University of

Chicago. She taught in the schools of Pella and in her Alma Mater, and later became Principal of Rochester Academy in Wisconsin, where she taught Latin and Greek.

It was while she was at the latter that she felt a more special call to be engaged in the work of missions, and as a result she became a member of the Japan Mission in 1904. After a period of language study, she joined the faculty of Ferris Seminary in Yokohama. While in the school she was very active in the evangelistic work of the institution, and her work in the Sunday schools and the Y.W.C.A. was a great spiritual blessing to many of her students.

After her second furlough she expressed a desire to engage in definite evangelistic work, and for a brief period of two years she was engaged in work for women and girls in Kagoshima. The time was short, but her labors were not in vain, as is shown by the fact that a number of factory girls received the impetus to engage in Christian work among their own friends and relatives.

In 1922, upon the retirement of Dr. Booth, she was called to become Principal of Ferris Seminary. In the one short year she was permitted to act in this capacity, she was able to give a deep spiritual tone to her work, and her students knew that their Principal wrestled in prayer for them. Her brief career there came to a close at the time of the great earthquake. Miss Kuyper had gone down from Karuizawa to Yokohama the day before to prepare for the opening of the school. She had spent the morning in the usual tasks, but just an hour before noon, a former pupil and graduate came in for a visit. Miss Kuyper had brought with her a fine picture of Christ in Gethsemane, and its presence on the desk led to a Bible talk on Christ's hour of suffering, with special emphasis on the prayer, "Thy will be done." A short prayer followed and they parted—the girl to return to her work, her chief to answer the call of the Master which came soon after. The earthquake wrecked the building, Miss Kuyper was pinned under the beams, and the best efforts of servants of the school to release her or to get help in saving her did not avail. She bade them leave

her, giving loving messages for friends and dear ones, and went through her Gethsemane with the prayer of her Master on her lips, "Thy will be done."

Faithful unto death, a workman that needeth not to be ashamed—who shall say that in her sacrificial death she may not lead many more to her Saviour than she ever could in her life of eighteen years of bearing the torch of Christ in Japan?

XIII.—EDITH ROOSA LACY.

In the death of Mrs. Edith Roosa Lacy, who was killed in the great earthquake of Sept. 1, the girls of Japan, and especially those of Yokohama, lost a sincere and understanding friend. A little less than two years of her life was spent among them, but in that time she had made a place for herself in their hearts to a very unusual degree. She gave herself to them because she loved them, and they loved her in return. Life had brought to her much of sorrow in the loss of her young husband and her child, but she courageously put aside her grief and went her quiet way in the path of service, giving of her good cheer and refreshing the spirits of those with whom she walked for a time.

The dominant motive in Mrs. Lacy's life was love—love for her friends, for her family, love toward God. We who knew her best through those two short years were always impressed by the tenderness of her relationships with those who were nearest her. It was this quality in her which overleaped barriers of distance and kept her close to those at home who loved her most, and even broke down the barrier of language to a marked degree and interpreted itself to the hearts of the girls in the country which she had come to serve, when the words between them could be only few and halting. In the letters which have come from her father since her death we have been astonished at the minuteness and accuracy of his knowledge of the things that had entered into her daily life, and we have had a new understanding of the extent to which she shared her life with them. Our hearts have gone out to the far-away home which has lost much of its light in her going.

It was a comfort to us to be assured from the circumstances attending the finding of the bodies of our two secretaries who perished in this terrible disaster that they had been instantly killed, and we have learned, little by little, of the happy morning that they had had together up to the time when together they passed into the presence of God, their radiant spirits freed to serve Him in a great newness of life.

XIV.—DAISY KELLY LAMBUTH.

Mrs. Daisy Kelly Lambuth, widow of the late Bishop Walter R. Lambuth, was born in Huntsville, Ala., Feb. 24, 1858, and died in Oakdale, Cal., May 24, 1923. She was the daughter of Dr. D. C. Kelly, one of the early missionaries in China of the Methodist Episcopal Church, South, and one of the leaders in that denomination. She was married to W. R. Lambuth, M. D., Aug. 2, 1877, and left immediately for service in China. Eight years later they came from Peking to Japan, settling in Kobe. Although their residence in this land did not extend over many years, the influence of their lives and work on the native Christians and on the Church of Japan has been wide and deep and lasting.

Perhaps there was no period in Mrs. Lambuth's life in which she might not have made her physical sufferings a reasonable excuse for not taking responsibilities, but these same bodily infirmities became her chariot in which she rode forth to conquer. Bishop Lambuth could not have given the life service he did, had not the brave little woman who was one with him given her life, too, as a willing sacrifice. Mrs. Lambuth was ever anxious that her illness should in no way interfere with her husband's great work. His assignment as Bishop in charge of the Oriental fields came at a time when she was seriously ill and friends questioned the wisdom of his going. It was then that the heroic spirit of his wife asserted itself. Her insistence—for God seemed to be leading and duty calling—made inevitable the decision for him to go. When they bade each other farewell and he turned his face toward the setting

sun, it was with the certain understanding that this might be their last separation on earth and that their next meeting might be in the "City Beautiful." During the Korean persecutions she showed the greatest interest and agonized in prayer for their relief. When she heard of the appointment of Bishop Lambuth to the Orient, she said, "I have been praying without ceasing for the Koreans. God has answered my prayers, but not as I had expected. He is sending my own husband out to help them. Of course, you are going."

When the news of her husband's passing away in Yokohama, Japan, reached her, there was one passage which she quoted over and over—Hebrews 13.5, in Weymouth's translation:—"I will never let go your hand: I will never forsake you." It was that Unseen Companion holding her hand who kept her so radiantly cheerful and enabled her to conquer both physical suffering and loneliness during the last months of her life. Thus she realized the complete fulfilment of that promise and passed through the valley of the shadow of death with the splendor of that Companionship lying all about her.

XV.—JESSIE KNOX MUNRO.

Miss Jessie Knox Munro, after teaching several years in the public schools of Ontario, came to Japan in August, 1888, under the W.M.S. of the Methodist Church, Canada. She was at once appointed to work in the Toyo Eiwa Jo Gakko, Azabu, Tokyo, where she remained through her years in Japan, being for some time principal of that school.

Hers was a strong personality—that rare combination of intellectual keenness with exquisite tenderness. Her daily life was an exemplification of her teaching. It is still no uncommon thing to hear her former pupils quote her words as the base of their own moral standards, or of their teaching to others.

She was of a very intense nature and constantly worked beyond her strength in her eagerness to share with others the things that made life so beautiful to herself. The climate of Japan was peculiarly trying to her from

the first, and in 1899 she was obliged to leave permanently. She spent a few years in work among foreigners in Canada, but the later years of her life were a time of much physical weakness and weariness. Through all she maintained her characteristic trust in her friends and cheerful unwavering faith in God's wisdom and care. She entered into rest in the summer of 1923.

XVI.—CHARLES L. NOYES.

Rev. Charles L. Noyes, D. D., was born in a missionary home in Ceylon, in 1851 and a sister is still a member of the Madura Mission of the American Board. His own life-work, however, was in America where, for forty years, he was the beloved pastor of one of the Somerville, Mass., Congregational Churches. He came to Japan in the fall of 1922 to supply the pulpit of the Yokohama Union Church for one year.

Dr. Noyes always made the impression of exceeding friendliness. Friendship seemed to shine in his countenance. It was ingrained in his very make-up. He was the fortunate possessor of an attractive personality, which he used humbly and faithfully in the service of the Lord who gave it. There was a dignified heartiness in his manner that was irresistible. He was a splendid illustration of the kind of character formed by a good education; he showed in his life that which a true education aims to produce—breadth and depth of mind, a somewhat rare combination; sympathetic understanding of the opinions of others and of the need for differences of opinion; and, above all, the humility of the scholar. He had the warm faith and the keen zest of a "true shepherd of souls," combined with the balanced judgment and calmness of outlook that saves from error and excess of fanaticism and party spirit.

Dr. Noyes's comments and criticisms on life in the East were shrewd and penetrating, but always kindly and he entered most heartily into all local efforts to give "uplift" to the somewhat depressing round of daily life in Yokohama. Short though his time in that city was, he left his mark on the religious life and thought of the com-

munity. He was, indeed, a "faithful warrior", for, although, he had given a long life of service and was "Pastor Emeritus" of the church at Somerville, he could not rest, but once again he buckled on his sword and came out to Japan to help us in the fight. Dr. Noyes was within two months of completing his term of one year when he was stricken with some unknown infection and quietly entered into rest, in the Yokohama Hospital, August 8th, 1923.

XVII.—SIMEON SHAW.

The Rev. Simeon Shaw was born Aug. 2, 1866, at Madison, Georgia, and died Jan. 10, 1924, at Brownsville, Tennessee. His widowed mother was a school teacher and instructed her son so that he was able to enter Emory College, Oxford, Ga., at the early age of sixteen. After studying there he joined the North Georgia Conference of the M. E. Church, South, when only twenty. After preaching in this conference four years he was sent to Japan by the Foreign Mission Board of his church, arriving there in May, 1891. Only a short time before sailing for Japan, he was married to Miss Ada Wooten, of Atlanta.

Almost immediately after reaching Japan he was appointed to the work of his Mission in Yamaguchi Ken, and stationed at Yamaguchi, where he resided for three years. He moved to Tokuyama, Yamaguchi Ken, in 1894 and lived there till 1896. He retired from work in Japan in November, 1896, and was transferred to the North West Texas Conference. He worked in some of the largest churches in that Conference and was Presiding Elder of a District at one time. When the Prohibition Campaign was on in the State of Texas, he was assistant secretary of the Anti-Saloon League and did valiant service.

He transferred to the Memphis Conference in 1921 and served a church in the city of Memphis two years. His last charge was at Brownsville, Tenn., where he died.

Intense zeal characterized his work in Japan and he was instrumental in opening work in neglected places in the field where he labored. The same spirit was manifest in his service to the church in the home land. He was especially gifted in making an impression on people who

had no church relations and people who were hostile to Christianity. Jews frequently attended his church and the local Jewish Rabbi was present at his funeral.

Mrs. Shaw and eight sons and daughters survive him. Miss Sara Shaw is a missionary, teaching in the Hiroshima Girls' School.

XVIII.—FRANCES PHELPS TACKABERRY.

Mrs. Frances Phelps Tackaberry, for many years a missionary of the Women's Foreign Missionary Society of the Methodist Episcopal Church, passed away on Feb. 21, 1923, at her home in Hollywood, California. On her first coming to Japan she worked for a time in Tokyo and the country districts near it; but most of her work was done in Sendai, where she established an Industrial School for Girls. It was not her original intention to start a Girls' School. It was first opened as a day school for some of the homeless children left destitute by the great tidal wave which worked such havoc on the East coast of Japan years ago, but it developed into the Girls' School and twenty-eight of its graduates became Bible-women.

About the beginning of the War with Russia, she left Japan on furlough. As the first soldiers to leave for the front were those from the Sendai garrison, she was greatly interested and planned while at home to begin some sort of work by which to help the widows and orphans of the Sendai soldiers, when she should return. However, the year she left, there was such a severe famine in the North of Japan that the people were all but starving, and relief work was begun, especially for the children. At this time Bishop Harris was in the United States and the *Christian Herald* was appealing for help for Japan. Meanwhile the missionaries in Sendai were planning to care for some of the destitute children, and on Miss Phelps' return from furlough Bishop Harris appointed her to Sendai, to open an orphanage for the famine children. A suitable place was soon found for the Orphanage and in three years' time Miss Phelps, as superintendent, had supervised the erection of twelve cottages for the chil-

dren and the home for the superintendent. Then the overwork and strain of organization compelled her to return. Later she became the wife of Mr. Tackaberry, and wrote that she and her husband were trying to help Japan by daily intercessory prayer.

Mrs. Tackaberry was a woman of great vision and faith, a real spiritual leader, and much beloved by the women of Sendai and all among whom she worked.

XIX.—CAROLINE M. TELFORD.

The good that a person accomplishes on a foreign mission field is measured not so much by length of service as by personal influence.

Caroline M. Telford was born in Victory, New York, November 4, 1862. She served in Japan under the American Board from 1890 to 1895. An alumna of Mount Holyoke College, she carried enthusiasm and consecration to her work and is still gratefully remembered by those that came into close touch with her in Kobe College, Okayama, and Tottori.

Attacked by an incurable disease, she underwent a serious operation in Osaka and when partially recovered was sent to America with the expectation of living but a few months more. The months grew into years and not until twenty-nine of these had passed did her release from suffering come. She often expressed surprise that those who were apparently well and strong should be taken and she be left; but she said, "I am willing to stay so long as the Lord wills."

She entered into rest January 20, 1924 in Oberlin, Ohio, the place that she had made her home on returning from Japan.

XX.—JOHN O'RILEY WESLEY WADMAN.

Was born on Prince Edward's Island, Canada, June 24, 1857. He was educated in the schools of his native place, and later entered Mt. Allison University, Sackville, Canada, from which he was graduated in 1879, and later his Alma Mater honored him with the degree A.M.

On June 12, 1884, he was united in marriage with Miss Mame Huntress of Houlton, Maine. Ten early years of his life were given to the ministry of his own church, the Methodist Church of Canada, and they were years of much fruit-bearing. Under appointment by the Board of Foreign Missions of the Methodist Episcopal Church, he arrived with his family in Japan, August 11, 1889.

The official appointments of Dr. Wadman's ministry are the following:—

- 1879—1889, Ministry of the Methodist Church, Canada.
- 1889—1890, Teacher in Aoyama Gakuin, Tokyo.
- 1891—1894, Presiding Elder, Aomori District, Japan Conf.
- 1894—1895, Gospel Society, Ginza, Tokyo.
- 1896—1897, Publishing Agent, Kyo Bun Kwan, Tokyo.
- 1898—1899, On furlough in United States.
- 1899—1903, Presiding Elder Hakodate Dist., Japan Conf.
- 1904—1914, Supt. Japanese Missions, Hawaii.
- 1914—1918, Superintendent Anti Saloon League, Hawaii.
- 1918—1922, Censor Board of War work, and in Army and Navy Y.M.C.A., Schofoeld Barracks and Navy Y. Honolulu.
- 1922—1923, Pastor Simpson Memorial Church, San Francisco.
- 1923—Sept. to Dec. Pacific Grove, Calif., recuperating. Entered Cal. Univ. Hospital Dec. 1st, 1923 for surgical operation, and Died there Dec. 4th.

The funeral took place in Wesley Church, San Francisco, Dec. 7th, Bishop Leonard delivering the funeral sermon. Dr. Wadman leaves a widow and three married daughters to mourn his loss.

XXI.—HATTIE WAY WORDEN.

Mrs. Hattie Way Worden was born in Syracuse, New York, March 16th, 1864. Her father was Peter Way, U.S. Marshal, and her mother was Amanda O. Bigelow Way, a descendent of the Bigelow family that came over from England to Plymouth Rock in the "Mayflower."

Hattie became a member of the First M. E. Church, Syracuse, in early life, and was an active worker in Church and Sunday School. Graduating from the High School in Syracuse, she attended the College of Fine Arts

of Syracuse University, where she became proficient in music and in painting. It was in these Syracuse days that she met her future husband, Whiting S. Worden, and they two were joined in wedlock, Feb. 7th, 1884. Dr. Worden graduated from the College of Liberal Arts, Syracuse, in 1881 and from the College of Medicine in 1886.

Appointed to labor in Japan by the Board of Foreign Missions of the M. E. Church, they arrived in Japan, October 29th, 1886, and were stationed at different cities in Tokyo, Yokohama and Nagoya. Mrs. Worden exemplified in her life the Christian mother, teacher, assistant in work among the women, and especially in relief work among the poor and needy who might most easily be neglected in any general relief projects. Her home was always an asylum for those needing sympathy and the medical aid of her husband. At the time of the religious riots and persecutions in Nagoya, she displayed an heroic spirit, and great presence of mind. In the great earthquake of October 28th 1891, and the days of terror following, her assistance as a nurse and assistant in caring for the wounded and burying the dead deserves special mention. With her own hands she distributed, on Christmas Day, 1891, more than a thousand bundles of food, clothing and money to as many sufferers.

In 1903, Dr. Worden withdrew from the Methodist Mission to enter upon private medical practice in the city of Yokohama. Here also the great heart of Mrs. Worden made her home a blessing to great numbers.

Stricken with disease which proved to be cancer, in 1922, she bore her affliction with great fortitude, and kept up work for home and school until cerebral hemorrhage, on June 28, 1923, caused paralysis of the left arm and leg. Considered to be too weak to undergo an operation for the removal of the cancer, she was taken to Nikko on Aug. 24th, and so was absent from Yokohama on the fateful Sept. 1st. Taken from Nikko to Honolulu, she sank gradually, until, on November 20, 1923, lying on a verandah at the village of the beautiful Waikiki, her gentle spirit took its flight. Mrs. Worden was the mother

of seven children, six of whom, with her husband, survive. Her ashes were taken by her husband to Syracuse where burial took place in the family lot at Oakwood. Dr. H. B. Schwartz, formerly of the same Methodist Mission, took part in the funeral held in Honolulu, on November 22nd, 1923.

XXII.—GERTRUDE WILSON.

Miss Wilson was born, March, 1, 1895, at Beaver Falls, Pennsylvania. She was educated at Wooster College, where she graduated in 1917, after which she took post-graduate work at Harvard University. With an earnest desire to consecrate her life to missionary work, she applied to the Presbyterian Board, which on Feb. 2, 1920, gladly appointed her a missionary and assigned her to the Japan Mission. She sailed for Japan on August 21 of the same year.

During her year of language study in Tokyo she lived at Joshi Gakuin, where she undertook her first missionary effort in teaching a young men's Bible Class each Sunday morning in the Haramachi Church, Ushigome. Her interest in this class was great and every Tuesday she kept open for calls from its members. One strong point in her work was attention to the newcomers, whom she carefully introduced to Christianity through pictures of Christ's Life.

The next year she became a member of the faculty of the Wilmina Girls' School, Osaka, entering eagerly upon her new work. Warmhearted, devoted, unselfish, thinking not of herself but of those under her care, and of the work to be done, she labored indefatigably and under a strain to which she proved to be unequal. In January of 1923 it became necessary for her to return to America, where, in spite of all that loving care could do, she died at the home of her parents at Wooster, Ohio, July 9, 1923.

FORMOSA

CHAPTER I.

NORTH FORMOSA.

G. W. MACKAY.

The Canadian Presbyterian Mission established its work in this island in the year 1872. In the spring of that year George Leslie Mackay, the founder of the mission, arrived in Tamsui. From the very first he met with a great deal of opposition. The officials as well as the people did their best to drive him out of the island. But he succeeded in winning many converts. A year after his arrival the first five converts were baptized and three stations opened.

**Mission and
Christian Com-
munity**

IN June, 1923 we celebrated our Jubilee. Christians from all parts of the field, numbering some sixteen hundred, assembled in Tamsui for a day of rejoicing. Representatives of sister churches from China, South Formosa, as well as many officials and Japanese Christians were present with us.

Continuation meetings were held for two days in Taihoku. To these meetings delegates had been appointed from all the churches. The work of the past was reviewed and that of the future planned and discussed.

In August a Sunday School Rally was held in Taihoku that the children of the church might have a share in the celebrations of the year. In all some 1200 children from the near by churches came.

The year 1923 took a heavy toll of our small staff. In June Dr. Gauld, after thirty one years of service, was called to his reward. By his removal the College lost its

principal, the mission its treasurer and the native church a wise counsellor and guide.

The staff at present is so inadequate, it is impossible to overtake the work. Of the five men in the field two are still at language study. Only three are free to do all the work of the mission.

Formosa has always had a small staff. For the first thirty-three years of its history there were never more than two missionaries in the field at the same time. Now, after the lapse of half a century, when the work requires a larger staff, the whole burden of the field is placed on the shoulders of three men. To keep the established work in successful operation requires an immediate increase in staff.

During the year 110 adults and 121 children were baptized. The number of baptized on the roll now totals 4275; the adherents number 2987 making a Christian community throughout the island of over 7000.

The Sunday School has a staff of 269 teachers and an enrolment of 2091 pupils.

The total contribution by the native church for all purposes in 1923 was ¥27,408.68.

EDUCATIONAL.

Theological College

At the beginning of the year there were seventeen students in attendance. In April four students graduated and are now engaged in Christian work as preachers. Eight new students entered the first year. Thus there were twenty students in attendance at the beginning of the first term. One young man of means has been attending regularly at his own expense.

A street chapel has been rented in a busy thoroughfare in Daitotei and the hope is that it will give a splendid chance to the students to engage in preaching and teaching in Sunday Schools for nonchristian children.

It has been decided that a group of earnest workers be called in to prepare themselves for special evangelistic work.

Tamsui Middle School IN spite of the number of new schools that have been opened recently in Formosa, we had a larger number of applicants this year than ever before. Seventy-nine students were permitted to enter the first year class in April, fifty-five of whom have continued to the end of the year 1923. This makes our present enrolment stand at 101.

A census taken of the whole student body at the close of the year reveals the powerful influence of the school as an evangelistic agency. Of the 101 students at present on the roll 71 entered as non-believers with little or no knowledge of Christianity. The other thirty boys came from Christian families or had previously become Christians. Of those entering as non-believers, sixty-one have made a profession of faith in Christ.

During the year 1923 forty-nine boys professed to make a beginning in the Christian life, six were baptized on profession of faith and three others were received into full communion. Six boys entered the Theological College to train for the ministry. Sunday preaching was carried on in the rural districts and five New Sunday Schools were organized and taught regularly by the students.

Tamsui Girl's School SEVEN girls were graduated in March. From April to December there were eighty-three enrolled, forty-five in the High School and thirty-eight in the Preparatory.

Of the seven going out one entered the Government Hospital at Taihoku for the maternity course in nursing; one continued in the Girls' School as teacher in the Preparatory grades; three went to Taihoku to help in the Kindergarten work; and the remaining two returned to their homes.

All had confessed faith in Christ. Five from Christian homes and one from a non-christian home had united with the church, but one other was prevented by parents.

Women's School DURING the year 1923 thirty-one young women and girls enrolled as boarders and a few days pupils came in from Tamsui. The majority of the pupils were young women from seventeen to twenty two years of age. Nearly all were from Christian homes. Some of them had studied for two or three years in the Public School, others had some knowledge of Chinese characters or Japanese. A few had finished the Public School course before coming in. Some had never studied at all. Three were wives of theological students in the College.

Kindergarten THE year 1923 marks the beginning of kindergarten work in Formosa under the auspices of our mission. Two kindergartens one in each of the city churches have been opened and back of them is a strong enthusiasm on the part of the Christian people that speaks of greater undertakings in the future.

Book Room and Colporteurs DURING the year two colporteurs were engaged in selling Christian literature. One devoted his whole time to this work while the other after a few months spent in the country, was appointed a preacher to one of the churches. Besides selling Christian literature the Book Room has undertaken the publishing of a new union hymnal with tunes, which will very shortly be for sale.

Evangelistic DURING the past year evangelistic work was most seriously hindered through various causes. Chief of these was the death of Dr. Gauld, our senior and devoted fellow worker. He not only taught in the College but had also the pastoral supervision of several out-stations. Mr. Williams who is specially fitted for evangelistic work had to take charge of the Middle School, and Mr. Macleod who had been more or less free for pastoral and aggressive evangelism, was forced to take charge of the Theological College in the month of June.

Thus during the first half of the year only one missionary could give any time to work on the field, and

during the last half of the year the work of evangelism was left entirely in the hands of native pastors and preachers. This is a most serious hindrance to the work that seems to offer more opportunities for the preaching of the gospel than ever before. The people have never been so ready to hear as they are to day. Thus most precious time is passing while we helplessly look upon unprecedented opportunities slipping away from us.

At the present time one missionary has charge of the College and the pastoral supervision of over thirty out-stations, as well as the partial supervision of twelve evangelistic bands who are engaged in special efforts for remote districts.

As in former years special evangelistic meetings were held in about twenty churches during the year. These lasted for at least ten days continuously and the people came to hear the Christian Message in large numbers. As a result of these special efforts there is more social intercourse, better feeling between the Christian and non-christian communities and the opportunities for exerting a wholesome influence is steadily increasing.

The pastors and preachers have continued their work as evangelistic bands throughout the year. The objective of reaching all the towns in North Formosa before the Jubilee celebration was not reached; it still remains an objective that will keep these evangelistic bands working until finally the whole island has been truly evangelized and the Kingdom of our Lord established throughout the thousands of villages still untouched.

Two new stations were opened in the Hakka territory. After the opening of the street chapel and a few days before the missionary's first visit to the new chapel a very striking incident took place in the neighbourhood, one which focused the attention of the people on the Christian religion.

A woman in one of the surrounding villages was seriously ill. The family resorted to the usual custom of consulting the idols as to what medicine might counteract the effect of the evil spirits. After consulting the answer was that they would have to secure grass growing

in deep water. The son with three others, one of whom was a socerer took the idol chair and carried it on their shoulders all over the paddy fields looking for deep water. As is usually the case, they became quite excited, this being an evidence that the spirits had come down upon them, and in a spasm of uncontrolled excitement they leaped, chair and all, into a large pond ten feet deep. Two were immediately drowned one of whom was the son of the sick woman, one was rescued and the fourth remained unconscious for several days. It took five hours to drain the pond, the bodies were found but to the horror of the people the mud-turtles had already picked out their eyes. While the missionary was there the Japanese were passing judgment on the case. The whole district was quite excited over the matter and as a result many were ready to listen to the Christian message.

Another preaching hall was opened in a town called Tektang. A few months ago the missionary was requested to preach there for three nights. The letter came from the leading young men of the town. On his arrival he found the town temple all decorated for his reception. Several hundred people were there awaiting his arrival. He preached there three evenings and the native preachers of the surrounding districts continued preaching for a whole week. After these meetings were held another letter was received expressing appreciation of these messages delivered and the hope that a preaching hall might be opened there in the near future. Alas we cannot possibly meet this request for the present.

CHAPTER II.

SOUTH FORMOSA.

PRESBYTERIAN CHURCH OF ENGLAND.

THOMAS BARCLAY.

Progress We have again to report a year of steady, if somewhat slow progress. The number of admission constitutes a record, the figure, 540, being more than 100 higher than that of any previous year; it brings the total number of communicant members to over 6000. The net increase shows a gain of about seven per cent.

There is little doubt but that the number might have been still larger if there had been a larger staff of missionaries to visit the stations more frequently. There are at present three vacancies on our staff of seven ordained workers. Of the remaining four, two go on furlough in 1924, leaving only two on the field, both of whom, are engaged in work at the Centre. So that for the next year or two the work of country visitation will be practically in the hands of the Formosan ministers. These men are well qualified for the duty. But they have their work to do at their own stations, and their people are beginning to complain of the extent to which their ministers are called to work away from home.

Also it should be noted that the field for evangelisation was never so open and hopeful as it is at the present moment. From missionaries and people alike the same encouraging report comes. The old spirit of hatred, suspicion and prejudice has vanished. In place of it has

come a willingness, even a desire, to hear the gospel. Audiences often of several hundreds can be got, outdoors and indoors, to listen for hours to the preaching of the gospel without opposition or contradiction. And although there may not be so much visible fruit in the way of actual additions to church attendance as one might hope for, there can be no doubt of the real value of such work. We live quite consciously in a new atmosphere. That there is not more definite result of so much effort may, perhaps, be due in some measure to the nature of the preaching. The question sometimes suggests itself whether more fruit might not be attained by the direct presentation of Jesus Christ as the Saviour from sin, instead of dwelling on more general topics of the folly of idolatry, the unity of God, true filial piety, or the New Era. Still it is a great matter to find our people coming so much to realise the value and importance of such work.

Last year we took our quadrennial (in the present case owing to pressure of work only our quintennial) census of church attendance, etc. This shows that at our more than 100 stations we have an average forenoon attendance of nearly 11,000 men women and children; in the afternoon of a little over 10,000, the worshippers coming from 824 towns and villages. At 20 or 30 of these we have no resident preachers.

Romanised Writing

AN interesting fact brought out by this census is that, with a communicant membership of about 6000, we have 7400 persons who can read for themselves the whole Bible, the Hymnbook, and a considerable body of literature. This, of course, is made possible only by the use of the Romanised system of writing. The value of this method of reading and writing is becoming more and more recognised, not only within the Church but also by outsiders. A dictionary published about ten years ago by Dr. Campbell of our Mission sold out at once. A new edition of 2000 copies was printed last year in Yokohama. Unfortunately 1500 copies were destroyed in the great fire, necessitating a considerable rise in price, which, however, has not inter-

ferred with the sale. Numbers of the Japanese officials are buying the book, the use of which, of course, requires a knowledge of romanised writing. The Society for the Advancement of Formosa are also alive to the necessity of some such system if the people are ever to become a reading people, and we are told that ere long arrangements will be made for wider instruction. Hitherto the work has been exclusively in the hands of the Church. The scholars in Amoy, however, where the same language is spoken as in Formosa, have started a weekly business newspaper in romanised type. Whatever comes of the venture, it is an important indication that scholars are abandoning their opposition, and are coming to see in romanised writing, not an antagonist, but a companion to the ideogram. This is a more advanced and a truer view than the old one of regarding the method as an inferior way of reading and writing, suited only for the use of uneducated men or for women and children.

The figures of the number of adherents, or as we might say of the Christian community, show more than 24,000 in a population of two and a quarter million, about one worshipper in 93 people.

Financial Situation THE subject of Christian giving has had a great deal of attention paid to it of late. Our Christians have suffered along with others in the severe financial crisis through which the Island is passing. Many of our more liberal givers have lost all their money largely through unwise speculation in land and shares, in their haste to be rich. Our church funds are suffering accordingly. Our practice is to pay over the subsidy from home towards the support of preachers to the Presbytery, leaving to them the question of its apportionment and the responsibility of paying the salaries. They raised last year for this purpose ¥18,000, in addition to the home grant of ¥8,000. The salaries of the ordained ministers they pay entirely themselves, according to the principle laid down in our Mission from the very first. The main expenditure is for church building. Altogether the sum reported for

last year amounted to ¥79,538. Of this sum about ¥30,000 represents the cost of a much too expensive church building finished last year, the greater part of which was subscribed in previous years. Even after deducting two-thirds of the cost of this one building, however, the remaining amount is very considerably above the highest givings of previous years. There do not seem as yet many signs of improvement in the financial situation. When things revert to their normal, we look for advance in this direction.

During the year we had one addition to the number of our ordained ministers, making a total of eleven. For the support of these ministers their people raise about ¥5000 annually.

Sabbath Schools ONE very encouraging feature of the work is the progress made in Sabbath schools.

It is only within the last few years that they have been regularly organised. Now the people have taken to them very warmly, running them of themselves without missionary help. They have become a very important part of church work at most of our stations. The choice of a preacher seems often determined more by his ability to manage a school than by his pulpit powers. No doubt in many cases the teaching is often of a very rudimentary nature. But it is something to have so many children taught to read, to repeat the golden text, and to sing our hymns. Not a few of them come from heathen homes. It may be hoped that they may receive impressions that will not only influence their future lives but may affect their whole households. We have 75 schools, with over 600 teachers and 5,000 pupils.

New Building for Girl's School THE building for our new Girls School was entered upon in November. It cost ¥60,000, one half of which was given by the Formosans. Many of the old pupils took great interest in the matter, helping Miss Lloyd very much in raising funds, etc. The school is on a bright open site, about half a mile east of our Compound, outside the old city walls. The building is a very handsome

erection, and will make it possible for the work to be carried on much more satisfactorily than was possible in the confined premises in the Compound inside the city.

Staff DURING the year our staff was weakened by the death of the Rev. Duncan Ferguson who died in England on 15th March. He had had a long and strenuous career of thirty years in the Island, during which he served the Mission in a large variety of ways. In the Autumn, also, we had to accept the resignation of Dr. J. L. Maxwell. He is a son of our first missionary to Formosa; Dr. Maxwell Senior began the work in Formosa singlehanded in the year 1865. His son joined the Mission in 1901, and during twenty years service has very markedly developed the hospital work in Tainan. He has now gone to Shanghai, to act as Secretary to the China Medical Association. Happily his place was at once taken by Dr. Dansey Smith, who has had already considerable experience of medical mission work in China.

The following are our statistics for 1923.

Communicants on the Roll at 31st Oct., 1922.. ..	5682
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Additions:—

Adult Baptisms during the year	426
Received to Communion (Baptized in Infancy)	114
Received by Certificate	3
Restored to Communion	13
Total	556

Deductions:—

Deaths	121
Suspended.. .. .	37
Gone elsewhere.. .. .	44

Total	202
Net increase in number of Communicants	354

Communicants on the Roll at 31st Oct., 1923 ..	6036
Members under Suspension	317
Children on the Roll at 31st Oct., 1922	5686
Baptized during the year	516
Children on the Roll at 31st Oct., 1923	5930

Total Church Membership at 31st Oct., 1923	12,283
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Formosan Workers:—

Ministers	10
Preachers (unordained)	66
Elders	182
Deacons	262

Foreign Workers (on the field):—

Men	9
Married Women	7
W. M. A.	5

Formosan Church Givings during the year 1922..¥79,537.70

KOREA

CHAPTER I.

FOREWORD.

JAMES W. HITCH.

As Editor of the Korea Section of the *Christian Movement*, it seems but just for me to say a word for those who have so kindly assisted by contributing articles for this issue, although it should be understood that it is spoken more by way of explanation than in apology.

When the great calamity struck Japan, those of us in Korea who were interested in the *Christian Movement* felt that it would not be issued this year, but it seems that we had not counted on the plucky spirit of the Japanese missionaries nor upon the power of the Japanese press to recover, so we were greatly surprised when the request came for material for this year's issue.

Those who were asked to assist have responded nobly, but it is only fair to them to state that they have had to gather their material in about one fourth the time given to the contributors to former issues.

Then, there has probably never been a time when, comparatively speaking, the missionary forces were so greatly depleted as at present, especially in view of the fact that the work has had a prosperous and continuous growth without any corresponding increase in the number of missionaries reaching the field. Therefore, what has been written for the *Christian Movement* has been struck out under an ever increasing burden of other duties.

In regard to conditions generally, the Koreans are staggering, mentally at least, under what appears to them to be a great economic crisis. It fills all their periodicals

and newspapers, and, apparently, all their vision, with darkest foreboding. It is talked of in the guest-chambers of the nobility, it echoes in the discussions of the students in the dormitories and the merchants in their shops, it re-echoes in the murmuring of the coolies on the streets, and everywhere with ever increasing volume. For this reason we might have devoted an entire article to it, but the time did not seem ripe, and we have left it to future volumes of the *Christian Movement*, where no doubt it will claim much space.

CHAPTER II.

THE EVANGELISTIC SITUATION.

W. A. NOBLE.

Statistics : THE year closes with 3384 Presbyterian
Presbyterian and Methodist churches in Korea. These
and Methodist two denominations are the only ones
Churches included in the statistics of the Federal
Council, and therefore others will not appear in this report.
The churches named above are not all fully organized,
but all have regular Sabbath services and midweek prayer
meetings. Nearly all congregations own their church
buildings.

Total adherents, that is, persons in regular church attendance, number 266,164.

The statistics for communicants in good standing show an increase during the last ten years, as follows:

1913		70,038
1918		87,278
1923		103,957

As the heavy apportionments for Conference, Assembly and local church finances are made on the basis of the baptized membership, the Church officials are increasingly careful to limit their statistical reports as much as possible to resident active members. There are reasons to believe that a much larger percentage of inactive or tem-

porarily absent members are now being dropped out of the annual reports than was done ten years ago when the missionary was required to make out the reports from the church rolls. While the above record shows an encouraging increase of 48.40 per cent, the real increase is doubtless considerably larger than this, as is indicated by the remarkable increase in the general contributions of the Church during the same period.

Total contributions made during the ten year period show an increase 48.04 per cent. They are as follows:

1913		¥ 263,748.00
1918		379,426.00
1923		1,543,631.00

Last year catechumens and probationers numbered 37,033, and communicants totalled 103,937, which constituted the contributing strength of the Church. 140,970 persons contributed ¥1,543,631.00. This is an average for each person of ¥10.24.

It should be noted that the 1923 report was for the year ending June first. The financial depression which began about that date, the widespread disasters last summer due to floods and to the tidal wave on the west coast, and the contributions required of all Koreans for relief work in Japan after the earthquake, will, no doubt, be reflected in the financial report of the current year.

During the past five years our ordained ministry increased from 231 to 357; licensed helpers from 372 to 858, and other paid workers from 316 to 591. During the same period the number of missionaries engaged in supervising the work of the churches has decreased from 90 to 87, although the missionary force has increased from

403 to 478. This clearly shows that the oversight of the churches is rapidly passing into Korean hands, and that an increasing proportion of the missionary force is required for education and for the hospitals.

**Financial
Depression**

As noted above, the present year is a time of financial depression throughout Korea. Money is so scarce that local churches are experiencing great difficulty in paying the salaries of pastors and helpers, and the churches as a whole are having hard work to conduct their home and foreign mission enterprises. The successful mission of the Presbyterian General Assembly among the Chinese in Shantung is embarrassed by debt to such an extent that the recall of one of the missionaries was seriously considered by the last Assembly.

Some two years ago, while times were still good, many congregations began the erection of large church buildings, many of them of a better type than we have had before. In the city of Pyengyang, for instance, four splendid brick churches costing from fifteen to thirty-five thousand yen have been erected during the past year and a half. Meanwhile values have changed and general business conditions have become so unfavourable that these church buildings are being finished and paid for with great difficulty. In America money for church building can be borrowed at low interest and payment spread over several years. Boards of Church Extension have been created for this very purpose. There are no Boards for Church erection in Korea. The Missions, as a rule, not only do not believe in the policy of building churches with foreign funds, but they have no available funds for this purpose. Money cannot be borrowed locally except at ruinous rates of from twenty to forty per cent. interest. Church buildings must perforce, therefore, be carried

largely on a cash basis, which, while best in the end, is extremely hard on a poor congregation. Nothing shows the spirit of the Korean Church better than the way in which many a congregation during the past year has struggled with its building obligations. One congregation, in an effort to finish paying for a ₩30,000 church, met on a certain day from 2.30 p.m. til after 6.00 in the evening, refusing to disperse till the debt obligations were met. They raised ₩5,000, in this one service and went home greatly rejoicing.

While attendance on Sunday and weekday services continues to be good, the past year has not been marked by a general revival movement. But in some sections there have been large ingatherings.

Bible Institutes and Classes ; Evangelistic Campaigns IN some areas of our work a departure was made during 1923 from the old method of conducting Bible Institutes. Instead of the constant pursuit of a course of study during the entire daily sessions, these gatherings of pastors and church leaders employed the afternoons and evenings in investigating their own religious experience; they sought to find out their own spiritual poverty, to obtain frank statements from their fellows as to their observations regarding weaknesses and lack of spiritual life, and to reconsecrate their lives to a better service. The result in places has revolutionized the lives of preachers and Church leaders, and has vastly enlarged their efficiency. In these sections there has been a concentration of effort to deepen the spiritual life of a few—three or four—laymen of each congregation. Where such results have been accomplished on the circuits, the absence of a pastor for Sabbath services has not greatly affected the church life. It is manifestly better to have three or four deeply spiritual laymen in charge of the congregation than to

have a pastor who is hurried in his visits and worried over harassing problems of his work, or lacking in inner spiritual power.

Large Bible Study Classes have been held as usual throughout the country. These general classes and the special classes for church officers always bring new inspiration and strength to the church. A helpful revival spirit has been evident among the pastors and church officers of the Northern Methodist Churches in and near Seoul.

The Southern Methodists have continued the special evangelistic campaign begun several years ago throughout their entire field, with continued good results.

Unusual interest was reported in the Presbyterian Women's Bible Study Class in Pyengyang in March. Nearly nine hundred women from the country studied ten days in this class.

The visit of the Biederwolf evangelistic party to Korea in November brought a distinct blessing to the four cities visited—Taiku, Kwangju, Seoul and Pyengyang. It was greatly regretted that the time Dr. Biederwolf and his associates could give to Korea was so limited; but during the few days spent at each place hundreds of new believers were enrolled, and the members of the churches greatly revived and strengthened.

**Frontier
Evangelistic
Work**

THE evangelistic spirit of the Koreans has led them to the fields of China, Siberia and Manchuria with organized missionary work. Part of this work is to follow up the million and a half of the Korean dispersion, and part of it is addressed to the Chinese people alone.

The labors of the Korean missionary on these frontiers are typical of all frontier work of church history. They have been made difficult and filled with personal

danger because of the national upheavals, the indirect result of the Great War. In one instance bandits murdered the wife of one of our preachers. One of the district superintendents in Manchuria occasionally receives anonymous letters ordering him to appear at a certain place on a certain date, with the penalty of forfeiting his life should he fail to do so. When he has complied with these demands, he has been ordered to pay over sums of money. Not infrequently is he charged with courting official friendship at the expense of the best interests of the people, and his life imperilled as a consequence.

While the lives of many Koreans migrating into these lands are not a credit to the reputation of their own people, yet we find some communities of the most devout Christian people. One instance of the latter is worth a special reference. On the railway, twelve hours' ride west of Harbin is a Korean settlement. The railway authorities gave them a tract of land to till with the purpose of encouraging immigration. In the village reside ninety Koreans. The village is separate from all other nationals. They have adopted the Russian manner of living rather than the Chinese. They show their adaptability to their new life by raising cattle, horses and other domestic animals, and running dairies. The women learn to cook as westerners do and conduct a domestic life strikingly in contrast to that of their homes in Korea. They have taken their faith with them and seventy out of the ninety members of the community have become Christians. So sturdy are they in their Christian faith and so jealous of the purity of their community life, that if a man with a bad reputation attempts to settle among them and shows no real signs of reform, he is asked to move on. The confidence of neighboring Chinese and Russian villages is such that one of these Church leaders has been given judicial authority on all small matters

of dispute among the three nationals. Many of these people are engaged in hunting fur-bearing animals. They carry their Bibles with them on these long journeys from home, and when possible gather on the Sabbath for their services. They spend weeks in the mountains, living in the midst of dangers from nomadic Mongol tribes, but ever living devout Christian lives, an example and appeal to other peoples of this north land. The bitter months of the long winter are spent in gathering fuel and in Bible study.

**Present Condi-
tion of Korean
Church**

It is gratifying that a host of young people have come into the Church during recent years. The percentage of young people in all our congregations is surprisingly large. While many of them have found a happy place of service in connection with the Sunday schools for children, the development of which is at present a marked feature of our church life, yet one cannot help feeling that many of these young people have had as yet no deep spiritual experience. There is also an increasing laxity of discipline in many quarters and signs everywhere that the Korean Church is in great need of a widespread spiritual revival.

The Korean pastors and church officers are, for the most part, faithful and earnest; but preaching of the Word is not as fresh and powerful as it should be. New conditions have arisen, bringing into the Church a spirit of restlessness and aggression on the part of non-spiritual people. The result is a peril to the Church, and demands of the pastor a profound spiritual life.

The future of the Church is a problem bound up in the answer to the one question, Is it Christlike? If it is fashioned after His spirit and kept so by devout men and women, we have no fear for the future. Thoughtful men and women are finding more reasons for solving their

Church problems on their knees rather than by happy adjustments and compromises, multiplied organizations, brilliant sermons or erudite scholarship. Korea has a great message to the Eastern world. Let us keep faith with our Lord that the message may not fail.

CHAPTER III.

THE EDUCATIONAL SITUATION.

J. ERNEST FISHER.

Undoubtedly the greatest outstanding characteristic of educational life in Korea to-day is the intense desire for education which seems to possess the whole population. The schools, from the lowest to the highest, continue to be crowded with the young people of the nation. The government, general and local, is extending its institutions, common, secondary and higher, as rapidly as its resources will permit. The missions and the native churches are endeavoring to take care of as many students as possible in the institutions under their supervision. Private individuals have endowed and are supporting schools of various grades. And yet with all this increase in accommodation for students, the schools continue to be crowded and are compelled to turn away hundreds of pupils for lack of room and lack of teachers. The desire to study, to enter a school of some kind, to prepare for a higher station in life, seems to have almost developed into a mania which has possessed the minds of all the young people of the land. To-day is certainly the time of opportunity for the educational worker. There may have been a time in the past when the teacher was more honored and respected than he is to-day, but there certainly has never been a time when he has been in such great demand.

A General Mission Educa- tional Policy

WITH this great enthusiasm for education on the part of the people, what is the policy of the various missions working in Korea along educational lines? No stated policy for all the missions has as yet been formulat-

ed, and very few of the individual missions have declared definite policies. But judging from such action as has been taken by the Federal Council on educational matters, and from the stated policies of some missions and the general trend of mission educational affairs, we might say that the general educational policy of the missions, if one were adopted, would contain such clauses as the following:

1. All mission schools are to be kept up to a standard of educational efficiency equal to government schools of the same grade.

2. Government recognition or approval is desirable and should be secured wherever possible.

3. Bible teaching and religious instruction must be included in the curriculum of every mission or church school.

4. Mission and church schools should employ no one as a teacher who is not a Christian.

5. Constant effort should be made to elicit the aid of the Koreans in the support and management of Christian schools. In the case of primary schools the burden of support should be assumed by the Korean church. New primary schools should not be opened unless their support can be provided locally.

6. Missions should maintain higher common schools for the boys and girls of their constituency, making them as near self-supporting as possible, and should secure government approval or recognition for all such schools.

7. The missions purpose to provide higher educational facilities for both men and women, in either union or denominational colleges.

8. The missions and churches look forward to the establishment of a Christian university in Korea.

The above was written after a review of the educational reports and policies of the various missions, and is given to show the general trend of thought along educational lines.

Notable Educational Events of 1923

THE Conference on English Teaching, which was arranged by the Federal Council Educational Committee, and held in Seoul at the end of December, 1922, was probably one of the most important educational meetings of the period covered by this report. As the teaching of English continues to be a very important part of the work of the middle schools, the aim of this conference was to discuss problems connected with it, and as far as possible to adopt standard English courses for our mission high schools. A number of valuable papers were read on the subject of English teaching, and standard courses in English for both girls' and boys' schools were adopted. The conference was fortunate in having Mr. W. F. R. Stier, Secretary of the Institute for Research in English, of Japan, attend the sessions. Mr. Stier acquainted the English teachers of Korea with the valuable work which the various associations on English teaching in Japan Proper are doing along the line of standardizing courses and improving methods. By arranging for an exchange of delegates and a wider use of the publications of the Institute for Research in English Teaching, the work in Korea was linked up with similar work in Japan in a way which will be mutually helpful.

Another meeting of the past year which had for its object the promotion of educational interests was that of the Educational Association of Korea, on June 2 and 4. One of the objects of this meeting was to revive the Educational Association, which has not been active during the past three years. Considerable interest was manifested at the meetings, and a number of helpful addresses were given. At this meeting delegates were elected to attend the meeting of the National Educational Association in Kobe, September 25 to 27, 1923.

The only other meeting of the year dealing with the mission school problems of the whole Peninsula was that of the Federal Council Educational Committee in Seoul, in September, 1923. The report of the Committee, which was adopted by the Council, made a number of recom-

mendations to the missions, among which were the following:

1. The adoption of a uniform educational policy for mission and church schools.
2. The holding of teachers' institutes for higher common school and common school teachers.
3. That missionaries aid and encourage their teachers to secure government recognition as qualified teachers as soon as possible.
4. That mission schools employ only Christian teachers.

Recommendations and suggestions for a uniform method of dealing with strikes in mission schools were also made and adopted.

Government Legislation affecting Education	UNDER this heading may be listed sundry measures, the enactment of which remedy conditions which have hindered the full realization of mission aims in education. One of these measures which affects school property along with other mission property, is the offer of the Government General to recognize as juridical persons all missions working in Korea prior to April 1, 1912. This permits the various missions to transfer property, which has been registered in the names of missionaries, to the Mission Juridical Foundations. This will place the mission property on a more substantial and permanent legal basis, and eliminate misunderstandings and litigation caused by the death or removal from the field of individual missionaries in whose name property has been held.
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Probably no one act of the Government General in recent years has been greeted with more enthusiastic praise and thanks, than the announcement, which came during the past year, that schools could teach the Bible as a part of the curriculum and at the same time obtain standing as registered or approved schools. The promulgation of this measure has had the effect of causing a number of mission schools to seek government recognition, and further has been a source of great satisfaction to mis-

sionaries working in schools which were already recognized, but which had been teaching the Bible outside of the regular school course, and in some cases outside of the school building. The ruling of the Government General which thus raises the status of mission schools is as follows:

"Memorandum with regard to the application of Article VIII of the Regulations for admission to Semmon Gakko (Professional Schools).

1. The Governor General of Chosen may designate in accordance with Article VIII of the regulations for admission to semmon gakko issued in April, 1922, such kakushu gakko (unclassified schools) as have qualified themselves by the general excellence of their work to be recognized as equivalent to a middle school or girls' high school, having a four year course, thereby making the graduates of those schools eligible for admission to higher institutions under the regular school system in Chosen.

2. The nomination of schools will be made, as in Japan Proper, only after thorough investigation of their entrance requirements, organization, equipment, teaching staff, school course, curriculum, attendance and scholarship of their students, number and after-record of their graduates, etc.

3. The privilege thus extended to schools so designated does not hold good in the case of semmon gakko, in Japan Proper, since they are under the jurisdiction of the Minister of Education.

N.B. Graduates of designed schools may be recognized as eligible for the civil service in Chosen, but not in Japan Proper."

By this ordinance the mission schools are linked up with the government system and their graduates given practically the same privileges, as to entering professional schools and civil service positions, that the graduates of the government schools receive. An action like the above, which enables mission schools to cooperate with the Government in giving the Koreans the best education possible, and at the same time permits the mission school to teach the Christian religion, has long been desired, and now

that it has been passed is a source of great gratification to the entire mission body.

Another ruling of the Government General, which has been desired for several years, and which has been announced recently, is that the graduates of the Chosen Christian College, Literary Department, are recognized as qualified teachers of English in recognized and approved higher common schools for boys and girls. This gives the graduates of this mission college a standing which is very advantageous to them, and also it enables mission schools of secondary grade to secure qualified teachers of English who are graduates of a Christian institution. It is hoped that as time goes on, the graduates of mission colleges will be recognized as qualified teachers in other subjects as well as English, so that the mission secondary schools will be able to secure their teaching staffs from the graduates of Christian colleges.

Another important step in Christian education in Chosen is the recent granting of permission by the Government General for the opening of a Scientific Department at the Chosen Christian College. This institution now has government recognition, according to the new Educational Ordinance, for conducting Departments of Literature, Commerce, Bible and Science. With this government recognition, competent instructors and well equipped buildings, the Chosen Christian College should soon be supplying the secondary schools of Chosen with qualified teachers of all subjects.

In another field of education the Government has also made a ruling, which should be a source of great satisfaction to the entire Christian body in Korea. This ruling is that the Severance Medical School graduates are allowed to practise in Korea on the same basis and under the same conditions as the graduates of the Government Medical College. Formerly there was a discrimination, and the graduates of Severance were compelled to pass a very difficult government examination, in addition to their final examinations at Severance, before they were allowed to practise. The present privilege applies only to regular graduates, i.e. students who come to Severance after having

completed the course of a recognized higher common school. The mission hospitals throughout Korea will profit by this measure, which will make it easier for them to secure competent Christian medical assistants.

Higher Education for Korean Women

THE establishment of a union Christian college for women in Korea is an educational goal toward which many members of all the missions in Korea have been working for a number of years. If all the members of all the missions had been working towards this goal, the college would no doubt be in operation to-day. At least two of the missions have taken action during the past year, favoring the establishment of a denominational college for women and opposing a union college. In each of these missions there exists a strong minority favoring a union college. The two Methodist bodies working in Korea have during the past year reaffirmed their former action in which they heartily endorse the plan for the establishment of a union Christian college for women, in which all of the Protestant Christian denominations of Korea will cooperate. As a beginning for such an institution, a gift of ₩30,000 was made during the past year, for the purchase of a site. With this generous beginning, it is hoped that the missions will not delay longer but will join their forces at once and establish such a college.

Meanwhile Korea is not without a woman's college. Ewha College in Seoul has been conducted by the Methodist Episcopal Church for a number of years and now has an alumnae body of 21 members. During this past year their spacious new building, Frey Hall, built to house the college department of Ewha, was dedicated and is now being used as Ewha College. A Board of Managers has been organized and a plan for cooperation by which other missions in Korea may participate in the college has been proposed. The plan provides for full cooperation, two-thirds cooperation, one-third cooperation and promoting cooperation. The Methodist Episcopal, South, Mission has already entered into participation on the basis of two-

thirds cooperation. There is no desire here to establish a Methodist College; on the contrary, it is sincerely hoped that all the other missions will join on the basis of full cooperation and that from this the Union Women's Christian College will be realized, and will move away from Ewha to a site of its own in the vicinity of Seoul.

School**Athletics**

THE athletic side of school life has certainly not lagged in the advancement along educational lines which has characterized Korea during the last few years. In fact it might be said that more progress has been made in athletics than in any other phase of school work. The rapidity with which western games and sports have been adopted, and the skill that has been attained in them are really remarkable. Baseball, football (soccer), tennis, basket-ball, volley-ball, skating and track athletics have become very important factors in the school life of most students. Athletic field-days are very popular and draw large crowds of spectators. In Seoul and other large centers inter-school meets are held, which last for several days. One event of this kind which was held in Seoul last autumn, and which deserves special mention here, is the girls' tennis tournament, held under the auspices of the Dong-a Daily, a Korean newspaper. Eight girls' high schools took part, four of which were mission schools. This was an epoch-making event in that it showed so publicly and so emphatically that the old custom of female seclusion, which has been breaking down for a number of years, had disappeared. This was the first athletic event for Korean girls, of an inter-school nature, that has ever been attempted, but now that it is seen that it can be done, such contests will become a regular feature of school athletics for the future.

As has been pointed out by other writers, this enthusiasm for athletics on the part of young Koreans offers a great opportunity for missionaries with athletic ability to come into close touch with Korean youth. Those who can coach a baseball team, train athletes or teach new games have an "open sesame" to the hearts of the young Koreans.

The Student Class KOREAN students, especially of higher and professional schools, are fast becoming a distinct class, with their own 'peculiar dress, manners, way of living, standards of conduct and honor, and also a language of their own. On the streets, in the trains and electric cars, in the places of amusement and in the churches, this element of the population is always in evidence and easily distinguishable. The young women with their bare heads, white waists, black skirts and foreign shoes and stockings; and the young men with their western style uniforms and shoes, and their peculiar four-pointed caps, with visors, a combination of the academic mortar-board and a soldier's cap, are immediately recognized as "haksangs" (students).

These students are fast becoming the leaders in many fields of activity. To-day is young people's day in Korea. They have the knowledge, the strength and the energy, and the older generation seems willing, glad, in fact, to sit back and watch these young men and women do things. During the vacations these students travel over the country addressing audiences on such subjects as Civilization, Democracy, Philosophy, Education, Christianity, Science, etc. The old culture and civilization is passing away and the apostles of the new are necessarily the young students who have acquired a knowledge of things western in the schools that they attend. If it can be said that a certain thing is done, or said, or thought in foreign countries, that is all the argument that seems to be needed to prove that the same thing should be done or said or thought, in Korea.

The existence of these thousands of young men and women in Seoul and other large cities, in most cases away from home and parental influences, has suggested an opportunity for evangelization and social service, which the missions, as yet, have done very little to improve. Hostels under mission supervision, furnishing a home-like atmosphere, with opportunities for Bible study and other religious instruction, might be a means of evangelization among students superior to any of the methods

for reaching this class that have yet been tried. In view of the fact that the Korean students at present seem to have a preference for government schools, and that many of the brightest young men and women are attending such schools, the hostel furnishes a way of bringing students in close contact with Christianity, who otherwise might not be reached. The English Church Mission has established a number of these hostels, but so far as is known, no other mission has yet undertaken this method of ministering to the Koreans.

Problems of Religious Education

As has been said above, the Government has granted what amounts to practical liberty in teaching the Bible and giving other religious instruction. The mission schools are now interested in the problem of trying to determine the best use that can be made of the opportunity that is before them. Whether to make Bible study compulsory or voluntary? Whether to have the Bible taught by the regular teachers or to have a special teacher of this subject? Most of the schools of secondary or higher-grade have appointed someone as the regular religious director of the school, who gives all, or a considerable portion of his time to the care of the religious and spiritual side of the student's nature. Daily religious exercises are conducted in all the schools, either in the school building or in a neighboring church. Attendance at this service is usually voluntary, but practically all students attend. Another problem is that of the non-Christian student in mission or church schools. Most of the missions have favored the policy of admitting a small percentage of non-Christian students, but maintain that the primary aim of the mission school is to educate Christians and prepare them for Christian service. It has always been the case in Korean mission schools that the percentage of students graduating who are Christians is much higher than for those entering. In a large boys' school in Seoul last year the ratio was as follows:

Entering students, 47 per cent. Christians.

Graduating students, 98 per cent. Christians. So long as a condition approximating to this obtains, there is no need to have any great anxiety about admitting non-Christians to our mission schools.

**Industrial
Education**

SUCH industrial features as have been introduced into our mission schools have been for the purpose of helping the student to secure a literary, scientific or theological education. The only schools whose chief educational aim is to teach trades are those conducted by the Y.M.C.A. and the German Benedictine friars, both in Seoul. The government conducts trade, agricultural and technical schools at various places. This is a field full of possibilities for the future of mission education. We are continually hearing complaints about the poor economic conditions among Koreans, especially the Christians. If the mission schools would teach the young men and women of this land, trades and arts by which they could go out and earn an independent living by their own efforts, they would be ministering to a real human need. The writer is acquainted with towns in the Philippine Islands which were changed in one decade from places of poverty and idleness to prosperous, industrious and self-respecting towns. The change was wrought by teaching basketry, hat-weaving, furniture making, embroidery, lace-making, etc., in the public schools. Similar changes could be brought about in Korea by the right kind of industrial education.

**Educational
Needs**

SOME of the most pressing educational needs of Korea, from the standpoint of mission schools, might be stated as follows:

1. More missionaries appointed exclusively to school work, and relieved of other forms of missionary activity.
2. More normal trained Korean teachers in primary and higher common schools.
3. More standardization of methods of teaching and textbooks used in higher common schools, for both boys and girls.

4. Frequent teachers' conferences and institutes, local and general, for the study and discussion of school problems.

5. More careful grading of students, and special classes or vocational schools for pupils of sub-normal intelligence.

6. Standardized intelligence tests, such as the Binet-Simon Intelligence Scale, should be adapted for use in Korean schools.

7. Organizations of teachers of special subjects, such as the recently organized Association of English Teachers in Seoul, could be made very helpful in promoting interest and dealing with problems of teaching special subjects in the higher common schools.

CHAPTER IV.

THE MEDICAL SITUATION.

ROBERT GRIERSON.

**Medical
Equipment**

IN February of this year there was convened in Seoul one of the most successful meetings of the Korea Medical Missionary Association that has yet been held. There was a fine attendance of doctors, both male and female, from the many fine hospitals which have at last been established in Korea. The scientific excellence of the work being done in these institutions was indicated by the scholarly yet practical demonstrations which were given by various lecturers. The land is now dotted with hospitals from end to end, and from side to side. Men of scientific attainments and thorough training are in charge, with well-trained and very capable colleagues.

With the Severance Hospital in Seoul for a rallying central point, and such provincial models as those in Kunsan, Songdo, Pyengyang, Kwangju, Syenchun, Wonsan and Taiku; and with the smaller yet abundantly blessed hostels of healing in Chairyung, Chinju, Chinchun, Choonchun, Chunju, Haiju, Hamheung, Kangkei, Kongju, Mokpo, Sungjin, Soonchun, Sonnan, and Yongjun; and adding to these the East Gate Hospital in Seoul and the Women's Hospital in Pyengyang, we have a total of twenty-four Mission Hospitals and have reached the highwater mark of our medical development. The Christian Church in Korea now has this wide-flung organization which min-

isters to the health of the little missionary colonies of foreign residents, gives assurance of adequate attention to missionary mothers and children, and manifests the tenderness of Christ in the most practical and Christ-like way to the Korean nation.

Should Medical Mission Work be Abandoned or Not?

MANY years ago, when the "Mott Conference," was discussing medical futurities, an old and experienced Bishop earnestly exhorted the Korean missionaries to avoid the "mistake" which had been made in Japan of withdrawing from medical work. There, it seems, the presence of modernly equipped institutions and trained practitioners had induced the missions to withdraw from the field of ministration to the sick in a professional way. But Bishop Harris, himself a missionary to Japan, challenged the wisdom of this policy and advised a different plan for the Korean work.

Now, however, the question of "scrapping" the medical work in Korea, as was previously done in Japan, has come up through an epoch-making communication to the largest Mission in Korea from its Board Secretary. This great mission expert drew attention to the fact that the Koreans are no longer dependent upon missionaries for healing, because the Japanese have built hospitals in nearly all the leading cities and towns. He quotes official reports to show that there are 27 public hospitals, 1035 physicians, and 104 dentists in Korea; that this service is to be extended throughout the whole country; that the plants, equipment, staff and current support are on a scale that missionary institutions cannot possibly equal. Their treatment of Koreans is usually free. He thinks that it is impossible for the Board to provide staff, equipment and maintenance to enable all our mission hospitals to compete with the prodigally equipped and staffed government hospitals. One-man hospitals are all that can be hoped for on most stations, and the day for such, he thinks has passed.

The strongest argument adduced for the limitation of medical work in Korea is that it is not needed to open up doors of opportunity for evangelism, whereas in other countries, where the Gospel is less favorably received by the people, hospitals are needed to win the people by the exhibition of Christian love. Moreover, in Korea people could get treatment even if there were no mission hospital, whereas there are many countries, like Africa, Persia and China, where awful physical suffering has no means of alleviation except that furnished by a mission strategy. Meanwhile a few considerations must be urged in reply to this call for "scrapping of armaments."

The plan of closing mission hospitals ignores the fact that there are many excellent buildings specially fitted for this specific purpose, which would be a lost investment if this view prevailed.

It also ignores the still more important fact that there is a considerable body of experienced workers who would have to be recalled from the field to which God had called them, their lifework broken in the middle, their experience and language and love, acquired through the years, another addition to the "scrap" pile.

Again, the suggestion depends upon the manifest injustice that a nation and a church which distinguish themselves by ready acceptance of the Gospel, are to be penalized by the deprivation of one of the two elements in Christ's perfect example, healing and teaching. A nation which refuses to accept the Gospel may indeed *need* a hospital more at the hands of the Universal Church, but could it be said that it *deserved* it more? To do good "especially unto the household of faith" is a more Scriptural programme.

The claims of primitive and savage races upon the philanthropy of Christian lands requires no exaggeration. But a maturing Church has claims upon its armorer for a supply of all the implements of successful warfare. Our Lord's own staffing of His coming ecclesiastical organiza-

tion provided for the "good Samaritan" and "the gift of healing" and a "good physician." The present prevalence of healing cults and faith ministries and healing activities by Christian science and spiritualism, suggests how much the church has lost by allowing the State to be its proxy for sick ministrations.

Whether the Church in Japan has gained by the financial economy effected by its surrender of healing agencies to the government is a problem that would need to be discussed before the model of that country could be infallibly taken up generally; and one of its most experienced Bishops is on record to the contrary.

It would be interesting to know the policy which guides the development of Government hospitals in Korea. To some it has seemed as if their strategy consisted not so much in providing for the needs of the country as in putting out of existence the mission hospitals already existing. This non-Christian government recognizes the hospital as a strong means of propaganda both for the Church and for itself, and does its best to absorb the practice of the Christian hospital. And this wisdom of "the children of this world" should teach "the children of light." There are some of these splendid government hospitals with empty wards and meagre clinics in towns where the mission hospital could yet for many years have catered to the full needs of the community, and where the Christian hospital is weakened by the competition.

The mission expert declares that it is impossible for a mission hospital to compete with the government institution. And it is undoubtedly so. But why can't it go on as best it can, perhaps less well provided for, but yet giving a fine treatment and a loving testimony? A one-man hospital might be well organized and administered with Korean colleagues. It takes only one president to run the United States, and a "one-man" hospital might be similarly conducted. It is becoming more and more

evident that with good Korean colleagues one foreign superintendent is all that is necessary to make it successful.

The retrenchment plan proposed for mission hospitals, nevertheless, suggests the maintaining of the Severance Hospitals and Training Schools in Seoul for the training of native physicians and nurses under Christian auspices. How much more would the destiny of that institution be enhanced if instead of turning out mere money-making private practitioners, it could graduate them to the service of evangelizing medical units scattered all over the country. That would seem to be a large part of the mission of the Severance Institution; but if the greater number of the country hospitals are closed, its future usefulness, too, will certainly be curtailed.

The crux of the whole situation turns on whether the Japanese hospitals are adequate substitutes for Christian healing. Now the skill of the doctors cannot be questioned, and many of them are of high attainments and good character; some, indeed, are Christians. But on the whole their atmosphere is non-Christian or anti-Christian. They are government officials, and, as such, must hold aloof from and be cool towards the Christian Church. Women folk, especially Europeans, feel embarrassment of intimacies which medical and surgical relations entail. How pure is the mind of the unknown and unknowable unbeliever into whose hand the whole being must be committed, the patient cannot tell. The opportunities of the appeal to the distressed and dying to trust in a Saviour Christ are of course all wasted when the physician is an unbeliever himself. The credit of the healing is ever laid at the feet of science rather than at the feet of our Divine Healer.

There is no doubt that American and Canadian women cannot be brought to feel that they are adequately cared for in a country station if depending entirely upon a government hospital. Therefore such stations will be

shunned by normal families with children, and that would introduce as much difficulty into mission appointments as would offset the small financial gain of a closed mission hospital.

For what would be the financial economy effected by the closing of the majority of the country hospitals? Very little indeed. The buildings are there, so that only running expense is needed. All hospitals are developing toward self-support, so that grants do not need to be heavy. The total medical grant for 1924 in the Canadian Presbyterian Mission, for instance (apart from missionaries' salaries), for its three hospitals and six stations is ¥9,090.00, and much more than that amount will be earned by these institutions in their practice. And even if the cost were large, it would not continue indefinitely. The native church will, no doubt, gradually assume an increasing share in finance and administration, until finally, under trusted Korean physicians and Boards of Managers, they become national church agencies for evangelization and testimony. Thus, before scrapping the medical work on the country stations, it may be well to ascertain first what views the native church entertains as to its future relation to the medical institutions.

Medical Education

MEDICAL education, so far as the missions are concerned, is identical with the destiny of the Severance Training College and Nurses' School in Seoul. It is true that some good Christian doctors have graduated from the Government Medical School, since Severance, with its classes necessarily limited to twenty in each year, cannot accommodate all the Christian applicants for admission. The present outstanding feature of the medical profession is the great difficulty in entering it. The combined capacity of the Government College and Severance only suffices to accommodate a small proportion of the mass of applicants for entrance, so that it is only students of the highest grade who can gain admission. The young man who stood highest in this spring

examination for entrance to the Government College is a Christian who desired earnestly to enter our Severance School. But it seemed that the chances for entrance would be better at the school which accepts the larger number of students. And as the two schools arrange to prevent duplication by holding their examinations on the same day, he could not write for Severance entrance. Both schools are looking forward to limiting their entrance to students who come up through the whole course of the government system and finish the fifth year of High School in an "approved school." This is well enough where a cast-iron system is worshipped, but it will work hardship against occasional men of genius who have an overflowing ability, but who, through some accident of circumstance, have been unable to follow the iron trail and gain the required hall-mark of culture.

Severance College is in need of increased financial resource. The school does wonderfully under its present limitations and gives a high training, both didactic and practical, to its students. President Avison has now undertaken an American tour in which it is hoped a fuller endowment and equipment can be secured. The need of enlargement of the hospital building is so great that last year the whole force of students and staff worked on the excavation of the foundations of the addition to which they looked forward. It is hoped that their faith will be rewarded as a result of President Avison's deputation work.

This institution has taken the forward step of drawing the Korean Church into its counsels. Representatives of the Presbyterian General Assembly and the Methodist Conference have been appointed to the Board of Managers, and the deliberations of that body are now conducted on a bi-lingual basis. Thus appears on the horizon the cloud of promise of abundance of rain as the interest and resources of a great National Church are linked up to this Union institution. And it is not too much to hope that

in the same programme will finally be included the country hospitals as well.

Severance Hospital and College is a beautiful example of the successful operation of a union institution. It is an outstanding answer to the pessimism which decries the working together of brethren in unity. Under a wise master-builder it is fitly framed together. Missionaries representing all the Evangelical Boards operating in Korea divide the teaching, demonstrating, operating and administering offices, aided by able Korean doctors.

One of the most encouraging of all the factors in the work is the ability of the Korean workers on the staff. Then Dean of the Faculty, Dr. Oh, an American College graduate, holds a place of unique influence and high esteem. For years his clinic in the dispensary has been the most popular and lucrative among the specialties. The surgical finesse of the Korean surgical staff calls highest for praise. Korean practitioners seem to be "born doctors," so near do they come to the high level of the average of Western graduates. This is true also of many of the men who serve in the country hospitals. There are instances where the foreign superintendent has left Korean doctors in full charge during furlough and found the work conducted with entire satisfaction during his absence. It is a matter of great satisfaction that Severance is able to provide a force of such qualified men. In Korea, at least, the continuance of the medical work will not depend on a supply of Western doctors for all time, but the time will draw nearer and nearer when the Korean workers and Korean funds can provide for the continuance of the present institutions.

Another gleam of the dawn of this day appeared at the last meeting of the Field Board of Managers. The minutes contain the following item: Moved and carried that the thanks of this Board be expressed to the committee of Korean citizens for the establishment of a hospital for contagious diseases, turning the funds collected—

¥12,000—over to this institution towards the erection of contagious wards.

Severance is also doing for the nursing profession what it is doing for the medical service; only the supply of nurses thus far is so limited that it is very difficult to secure a graduate nurse for the country hospitals. The supply is sure to rise, however, nearer and nearer the level of the needs of the present institutions.

Station Hospitals THERE are some of the station hospitals which are outstandingly successful in winning the favour of the community in which they are located and so developing a very large work. Perhaps the most remarkable of these is that conducted by Dr. J. B. Paterson of Kunsan, in the Southern Presbyterian Mission. Although the hospital is situated far away from the residential centre, and is a "one-man" hospital, the confidence of the community in the skill of the Superintendent keeps the hospital with as many beds in use as Severance itself with its great staff of doctors and nurses. Most of his staff of helpers have been trained by the doctor himself, and the work is unique in Korea.

There are certain other station hospitals which have been strengthened by the appointment of additional missionary physicians. Pyengyang has four doctors in its union medical institutions; Taiku and Syenchun each has two. So also has the East Gate Hospital in Seoul. The type of work done on these stations seems to justify the increase of specializing experts. All the other hospitals get along with one European superintendent and some of these, like Songdo and Wonsan, do a remarkable work notwithstanding.

Leper Hospitals THERE are three leper hospitals in Korea all situated in the southern end of the Peninsula, one in Fusan, one in Kwangju, and one in Taiku. The Australian Presbyterian Mission has the oversight of the Fusan hospital, which is the oldest

institution for lepers in Korea. Rev. J. N. MacKenzie has for many years guided this colony in the suburbs of Fusanchin.

The younger leper colony in Kwangju is a somewhat larger plant, and is well known through the faithful importunities of its founder, Dr. R. M. Wilson, and the enthusiastic efforts of its director, Rev. J. Kelly Unger, both of the Southern Presbyterian Mission.

The most recently established leprosarium is in Taiku, where Dr. A. G. Fletcher, of the Northern Presbyterian Mission, guides the work.

The resources of these homes of refuge and healing are strained to accommodate the applicants for treatment, and the limit of their service is set by the amount of their budget. They not only shelter and instruct, isolate and alleviate suffering, but in many cases heal the "unhealable."

Medical Salaries

THERE is one thing which causes discouragement at the present time to those watching the development of the medical work; that is, the difficulty of interesting the average medical graduate in the missionary side of the medical question. There is at present a good opportunity of earning high fees in private practice and in government service. Almost every country seat has a government position for a Korean doctor who treats the police and other officials, and, in addition to his salary, can do a large private practice. The average doctor of ability can earn two or three hundred yen a month. It is difficult, therefore, to interest them in a service where the salary is necessarily very much less. So the salaries of Korean doctors have to be graded, not like the American or Canadian missionary, according to the restrained needs of a consecrated, surrendered life, but by comparison with the financial possibilities around. Hence we see the anomaly of a Korean subordinate physician in a mission hospital

receiving a higher salary than that given the foreign highly trained (lady) physician in superintendence. A great desideratum is the inculcation of a missionary spirit of self-denial into the minds of many medical students—the issuing of calls to service rather than gain—the organization of a student volunteer movement for Korean workers in Korea at a rate of salary proportioned to the economic average, instead of the maximum that avarice can claim. No doubt when the time comes that the Korean Church becomes an active director of the medical institutions, and they cease being the organ of our wealthy occidental churches, with supposedly infinite resources, appeals to the self-denying spirit will be more successful and the financing of a hospital staff become less expensive.

Conclusion In conclusion, we might return for a moment to the question with which this article began—the proposal to curtail very largely the medical effort in Korea, which is now officially made by the leading Missionary Board.

The suggestions of this Board are based upon two postulates. The first is that the medical work has not been a factor in producing and maintaining the spirit of openmindedness to the Gospel which has characterized the Korean people. To quote the Board letter: "Long ago the Chosen missionaries said that medical work was not needed to open doors of opportunity for evangelistic work in Chosen, as all doors were already wide open." The second is that mission institutions are no longer needed for relief of a suffering community, but are mere superfluous reduplications and rivals of fully adequate government provision. The letter said: "Now the Government is depriving us of the argument that missionary medical work is needed for relief of suffering."

These postulates will bear considerable re-examination. Remember that Korea, now the most favourable to the

Gospel of all mission lands, was originally the most hostile and impossible; that the Roman Catholic propaganda of the early days was conducted by stealth and its results wiped out in a terrible massacre; and then under Divine guidance the key of medical missions was slipped by Dr. Allen into the wards, and presto! "Korea was opened at the point of a lancet."

He would be a bold psychologist who would dogmatize upon the exact proportion of national open-mindedness, social approachableness, political relationships, appropriate methods of evangelism, and Divine grace, which have constituted the forces favoring the evangelization of Korea. He would be bolder still, who would maintain that the progress of Korean evangelism would have taken the same course even without the aid of medical work. An open door is ever moving on its hinges, and when shut again, the same key is fitting again for its original use. What the spiritual reaction of this nation would have been (or will be from now on) without the testimony to disinterestedness of purpose and love for humanity furnished by the medical service, or some equivalent charitable demonstration, who will come forward to prophesy? What other laboratory have we for demonstrating the sincerity of our altruistic doctrines by practical "acid-tests," except the medical work? James and John speak in no uncertain manner in the matter of our policies. James says: "What doth it profit, my brethren, though a man say he have faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one say unto them, Be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" And John says "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" In American and Europe the hospitals are known to be

supported to a large extent (when not entirely) by Christian philanthropy, and are therefore a testimony to the reality of the Christian profession of love and service. Besides these, there are innumerable orphan asylums, schools for blind and dumb, homes for incurables, for aged, for erring women, etc. There are charities for the poor, and these are recognized as the special creation and under the principal maintenance of the Christian Church. Anybody can easily observe that the professions of the Church are matched by its practices.

In Korea, however, there is no other organ of this nature except the medical; and the time when the Japanese Government strives to give proofs of its love to the Korean people and so win their allegiance, is the very time which the Church is urged to seize as the opportunity to withdraw its philanthropy, as if the Church does not need to retain their allegiance. We would have to substitute for hospitals some other visible form of philanthropy, and it is impossible to think of one so appropriate, so natural and so economical as the continuance of the existing service. As the writer views the present evangelistic situation in Korea, with the slowing up of progress in recent years and the looming up of threatening forces in the mist of the future, this is no time to tie one arm behind the back and go out thus to the plowman's task, which now, more than ever, requires the two-handed grip of the handles.

As to the second postulate of the Government hospitals' adequacy, there is some doubt whether it is entirely valid. We are told by some that their charity cases are often treated carelessly and casually because they are free; that those who pay are charged very high rates; that in the smaller outlying hospitals difficult surgery is shunned from over-timidity. Then of the 27 hospitals, half of them would not be equipped for more than fifty inpatients each and the other half for a hundred or so each; so that the

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total bed capacity would not exceed 3,000 beds for the whole country with its 17,000,000, or one bed for each 5,666 persons. At this rate, a district of 100,000 people would have average government provision for 14 in patients. But a district of 100,000 people should furnish in-patients to the number of many hundreds, and will do so as the Koreans learn the value of modern medicine.

CHAPTER V.

RECENT CHRISTIAN LITERATURE IN KOREA.

W. M. CLARK.

A survey of this subject is made rather easy by the fact that almost all the Christian literature produced in Korea is done through the agency of the Christian Literature Society. There is an independent native company organized to produce books and periodicals, but so far its output is negligible. The Oriental Missionary Society, the Seventh Day Adventist Mission, the Roman Catholic Mission and perhaps a few other bodies produce a certain amount of Christian literature, but by far the bulk of the literature coming from the presses is done either directly by the C.L.S. or by the Society as agent in handling the books as commission stock.

**The Christian
Literature
Society of
Korea**

BEGINNING with January, 1923, the Christian Literature Society of Korea has issued as its own publications or as commission stock some thirty titles, varying in size from a Commentary on the New Testament at Yen 4.00 to small books selling for a few sen. An analysis of this list shows that a number of subjects have been treated, as, biography, church history, temperance, devotions, psychology, Sunday school methods and organization, commentaries and homiletics. With the beginning of 1924 a step forward was taken with the actual organization of the long talked of editorial board in which several missions cooperate, and since that time the production of manuscripts has been increased.

Language Problem OWING to the fact of the common use of many Chinese words, work done by the Christian Literature Societies of China and Japan is more readily available than the same books would be in a western language, and already the Society in Korea has made a beginning in the use of books translated into these two other tongues. The greatest problem before us in Korea at present is to discover and make use of native writers of skill and experience in composition and to encourage a native, indigenous Christian literature. The problem is complicated by the great influx of new words through the influence of western learning, and mainly through the Japanese, which has been made the official language of the country since annexation. We are now in a transition period when no one can tell just what the final result will be in its effect on the written language. Old standards are ignored and there is a superabundance of new models, so that about all we can hope to demand of our new books is that they steer between the two extremes and be clear and simple in style.

Coming Publications AT present a number of books are in process of preparation. Some of these are fiction or books of adventure; some touch upon Sunday school work, while some deal with the relation of science and religion.

Other Publications IN addition to the books produced by the C.L.S., the Society publishes a weekly church paper in the vernacular. This paper is used by both Presbyterians and Methodists, but so far has not proved a financial success and it seems difficult to secure any adequately large number of subscribers. In English the Society publishes *The Korea Mission Field*, a monthly magazine devoted to the consideration of missionary problems, and *The Korea Bookman*, which is distributed gratis as an advertising agency to the missionary body. A Prayer Calendar in Korean and one in English are published by the Society, and the Sunday school

quarterlies and lessons are all published and handled by the C.L.S.

Taken as a whole, the output for the past year has not been as large as it might have been had the General Secretary not been away on account of ill-health, but the growth of the Society's work has been most encouraging, and the plans laid for the future should have immediate and far-reaching effects.

STATISTICS FOR 1923.

Copies distributed	2,428,948	Total income	₹ 88,957
Copies published	2,182,635	Total expenditure	90,472
Pages published	37,320,427	Reserve & cash hand	10,885
New titles	85	Total assets	107,183
Net value of stock	₹31,070	Total liabilities	33,846
Income from sales	₹68,247	Capital	63,337

Titles of New Books added to Catalogue during 1923.

Those marked with a star are published by the Society's funds.

1923.

Jan.	14.	*Commentary on New Testament	4.00
"	10.	Henry Martyn	.22
"	19.	Illustrations for Preacher ..	.15
"	19.	An Outline of Psychology.. ..	.60
"	22.	Thoughts on the Book of Revelation	.65
"	31.	*The Story of Wilfred Grenfell..	.07
"	31.	*Key to the Gospel Narrative ..	.55
Feb.	6.	*The Gospel as Sung	.55
Mar.	31.	*Mary Slessor	.16
April	2.	*The Imitation of Christ	.80
"	12.	*Temperance Tales	.08
"	14.	*Life of James Chalmers	.08
May	6.	The Lamp of God	.05
"	16.	*It is Written (Temperance) ..	.15
April	24.	*Old Testament Types and Shadows	.70
June	12.	*Advice to Young Men	.18
July	1.	Lives of Western Heroes	.60
"	1.	Sunday School Organization ..	.35
"	31.	Education of Man	1.65
Aug.	6.	*Five Hundred Bible Questions and Answers	.25
Sept.	5.	*The Life Hid with Christ in God	.12

Sept.	5.	Exposition of the Book of Amos	.60
"	13.	*China's Enemies (Temperance)	.12
"	17.	The Book of Music	1.20
Oct.	3.	Great Lives in Church History	.70
Dec.	12.	*The Pupil and Teacher	.65
Jan.	8.	Christian Endeavour	.05
"	31.	*The Wages of Sin is Death ..	.03
"	13.	The Whistling Mother	.10
"	13.	*The Great Learning	.20

CHAPTER VI.

CURRENT NON-CHRISTIAN LITERATURE.

WILLIAM C. KERR.

Any discussion of this subject is beset with difficulties. In literature, as in many other fields, Korea has thrown over the old and is trying to take on the new. The whole matter is in a state of flux, and observers do not agree in their attempts to describe what they see to-day.

As yet there is no very considerable body of literature to discuss. The number of books that are being issued on general subjects is not large. On the other hand, the market is flooded with fiction.

Periodicals and News- papers

A GLANCE at the list of periodicals would lead one to think that this department is being handled much more adequately.

But the story of the magazines makes sad reading. The records contain the names of about eighty of these, but most of them have passed away after a very brief existence, and only one can be said to be well established. The readers of this one publication number perhaps ten thousand. It is practically the only one that can be counted on to appear every month; yet even it frequently bears on its cover the words, "temporary issue," showing that the censor has been at work and that a number of pages have been deleted.

The rest of the magazines appear only occasionally, if at all. The list contains the organs of various movements, of schools, and of religious bodies, most of them

being published as occasion requires and having their own circles of readers. But the more general magazines are apt to have a circulation of only a few hundred copies, and to appear so very occasionally that the copies which are on sale in the bookstores are of quite ancient vintage. The total of the magazines that have been issued even infrequently is hardly more than three dozen, and of these several have been entirely suppressed during the past few months.

There is more than one factor in producing this large death list. Lack of capital and of good writers, together with the general superiority of the Japanese magazines, which can be read by most of the readers of the Korean publications, make the struggle for existence a hard one. But the hand of the censor would seem to be the great deterring factor. It is difficult to get permission to publish a magazine in the first place, and, after that, all the material must be submitted to the police for examination. While the latter are desirous of encouraging the production of good literature, it is easy to see that since the time of the independence movement there might be some difference of opinion as to what ought to appear in the papers.

There are four daily newspapers, all printed in Seoul. One of these is a semi-official organ, and therefore little can be judged from its experiences. Another, recently established, has had four issues suppressed during the first five or six weeks of its existence. The best established paper, which claims fifty thousand readers, frequently suffers the same fate. The knowledge that such a thing may happen at any time undoubtedly exercises a chilling effect on the writers.

As compared with the numbers and circulation of Japanese periodicals, the Korean list makes a very poor showing. In spite of the comparatively small number of Japanese resident in the country, both newspapers and magazines have a circulation several times that of the

Korean publications. This probably means that they have a large number of Korean readers. In the field of general literature also, Japanese books meet with little competition. Because of the constant increase in the number of those who are able to read Japanese, there is little incentive toward putting such works into Korean, and the point has not been reached where much original work can be produced.

But, despite all these vicissitudes, there is a modern Korean literature, limited as yet, but with promise for the future.

Modern Style and Tendencies THE style of this modern literature is far removed from that of the old days when the Chinese classics were used as the model. At that time there was voluminous Korean literature, which doubtless the scholar could differentiate from what was written by the Chinese themselves; but the average Korean to-day cannot distinguish between the two, for the very simple reason that he does not know enough Chinese to be able to read them. Pure Chinese, and with it the whole of ancient Korean literature, has now been almost completely discarded.

The favorite vehicle for writing at present is mixed script, that is, the system in which the roots of the words are given in the Chinese ideographs and the endings and connectives in the native syllabic characters. In the Chinese style of writing the order of words was entirely different from that of Korean speech; but the new style is built on the order of words in ordinary conversation, though there are still many differences between the language as it is spoken and as it is written, such as in the choice of words and in the conjugation of the verbs.

This approximation toward the spoken language makes for simplicity, in common with the present world-wide tendency toward naturalness of expression. In order to simplify matters still more, there is a tendency to avoid the

more uncommon Chinese ideographs and to make more use of the native syllable script.

Korean style has, in other words, followed the lead which Japanese had already taken in its free handling of the Chinese ideographs, and is being influenced by the flood of Japanese literature that is coming into the country. In the hands of some writers Japanese idioms are given the preference even where the Korean is abundantly supplied with idioms of their own. Some men would deny this influence, but often the very ones who make the denial have themselves been made over in the Japanese mold, and are unconscious of their great departure from pure Korean standards. Much of what appears in the newspapers and magazines is material translated directly from the Japanese, and this means almost inevitably that traces of the original will appear and will in time come to be looked on as properly belonging to Korean style. So largely is vocabulary being influenced by Japanese that it is almost essential to have a Japanese dictionary at hand when reading Korean articles.

In spite of these borrowings, however, a definite Korean style is being worked out. Not yet can this be said to have been achieved, nor can satisfactory standards of writing be said to have been established. It cannot be expected that such a feat should be performed in a day. There are many unskilled writers who are retarding the work rather than helping. But there are some outstanding artists in the use of the language, and in their hands a proper vocabulary and standard forms of writing are gradually being worked out. A literary coterie is in existence, and criticism is being freely exchanged.

In novels and short stories one feels that the natural voice of the Korean is speaking out, especially in the conversational style and in the inimitably expressive words that no dictionary can adequately handle. There seems to be more chance for free development here than in more technical articles, which are apt to run in the Japanese mold.

Prose is well in advance of poetry in developing a style. Old Korean poetry had its definite rules with regard to number of syllables, accent, rhythm and the like. But the poems which are appearing now show no signs of having any standards at all. What form there is might be characterized as blank verse, apparently depending for poetic value more on the feeling and subject matter than on the form.

The representatives of the new style have set high ideals for themselves. It would be hard to say that the older literary men have yet given their sanction to the movement. They long for the days of old and the beauties of the ancient Korean style and the world which it was used to describe. But the fact remains that those days are gone for ever. The younger men are face to face with facts, and they are trying to make the most of them and pave a way into the future.

These new writers are confronted with some great difficulties. They want to make a larger use of the native script, but they find it hard to omit the Chinese ideographs and still make their writing understandable. So long as the unit of their script is the syllable rather than the word and therefore not so well calculated to catch the eye as are the compact Chinese characters or the words of western languages, it will be difficult to throw off the shackles that China fastened on them so long ago. Will they settle down to mixed script as a permanent vehicle of expression, as seems to be the case in Japan with its lead of a few tens of years, or will they be able to solve the question by some reformation in their native script, not having to cut the Gordian knot as certain Japanese are trying to do by using Roman script. Only the future can answer.

Meantime, the matter of developing a finished style is complicated still further by the fact that the amount of time given to the teaching of Korean language and literature in the schools has been cut down to a minimum,

the great bulk of the instruction being given in Japanese. It looks as though the literary men would have to work on their task quite apart from the schools, and this lays on them a tremendous handicap.

Subject Much of what has been said about style
Matter applies also to subject matter. The old
 world of leisure and meditation is gone,
and in its stead has come the modern world of
iconoclasm and new panaceas, the world of science and
practical affairs; the hermit has disappeared and in his
place has come the stripling who wants a free field in
which to show forth the powers that are within him.
Only one magazine in the Chinese style remains, and the
advocates of completely abandoning the Chinese culture
are not few.

As is the case with Japan, a large part of the material has come from the West; but for Korea most of this has passed through Japanese hands on its way over. One man suggests that of the matter used 30 per cent. is original, 60 per cent. has come from the West through Japan, while the remaining 10 per cent. has come directly from the West. It is impossible to determine the proportions exactly, but a perusal of the magazines leaves one with the impression that most of the material has come from outside Korea, and that expressions of opinion, except in the matter of Korean affairs, are echoes of what Tokyo has said a half year or so before, or that the West has said still longer ago. The newspapers get a large part of their materials from the Japanese news agencies, and simply translate it into Korean. Of course, this is not true of local news, but the local news is not apt to contain a great deal that is of educational value.

The material for novels, also, comes largely from abroad. For ages the Korean has had the subject of love tabooed, or else relegated to the rank of mere sensuality. Now the reaction has come, the love story is all the rage, and the imported movies and dance halls daily contribute new material.

Out of this mass have appeared certain definite tendencies of thought. As late as thirty years ago the Korean was humbly obedient to authority, and initiative was immediately checked. But in this day of thought run riot, even the censor cannot take the place of the public opinion which kept the individual in check in those olden days. There is more than one way of expressing an idea so that it will reach the audience in spite of censorship. All through the modern literature of Korea is felt the longing that the country may have the chance to work out its own salvation both politically and economically. The Government is in the hands of others, and the land is being gradually absorbed by large holders, while business, whether large or small, tends to slip away from Korean hands. With political and economic hope indefinitely deferred, thought tends more and more towards socialism, and that in its more extreme forms. Religion, when treated of at all, meets with the reception which it is apt to have from socialistic writers. In the line of literature, no matter how great may have been the dependence on outside sources, the desire is yet to achieve something that will really represent the race.

**Influence of
the Press**

THE influence of the press on general opinion is by no means negligible. The students read omnivorously, and it is said that the girls read more than the boys. Certain it is that apart from the printed page there is no way to develop a public opinion, and the fact that so much unity of thought has been brought about of recent years means that the press is having an influence far beyond what the circulation figures would show. At the same time, the educated classes are apt to read Japanese periodicals, where information along all other lines than that of the Korean mind and aspirations can be secured in better and more ample form than in the few struggling Korean publications. As there has been much criticism of certain Korean periodicals, it is probably true that the average reader knows that they are not perfect, and so he is apt to do a certain amount of his thinking for himself.

Modern Korean literature has a long way to go before it can attain its goal. But the direction of the journey is already determined and substantial progress has been made. In Korea, as elsewhere, it is true that literature is founded in the life of the people. So the development of the literature of this race will be intensely interesting to watch, as pointing out the influence which this people of ancient lineage is still to have on the life of the world.

CHAPTER VII.

A SOCIAL SURVEY.

MRS. C. I. McLAREN.

Foreword

LET it be remembered that Korea, in common with the rest of Asia, is not to be contented with a blind materialism. To her to-day, as in ages gone by, life is more than meat. The inward meaning of anything, the soul within, is to the average Koreans fully as important as the outward semblance of the thing. A doctor in attendance at one of the mission hospitals tells of a youth brought to him suffering from a nervous break-down. The burden of his anxiety was: "I?" "Who am I?" "What is this I?" "This so-and-so, who is he?" Not only to individuals, but to nations also, comes this question. Korea is asking what her part is in the comity of nations. A quarter of a century ago, the eyes of Asia were fixed on Japan. Japan had defeated Russia, and to her Asia, and in particular India, looked for leadership and guidance. To-day the tables are turned; the Far East looks to India and to Russia. And why? Materially Japan is in a far stronger position than she was twenty-five years ago. But Asia has begun to realize that a material ideal is not that for which she wishes to strive. This is the day of Gandhi and of Lenin, the two men of vastly different calibre, but each with an ideal. Now it is precisely such men who are appealing to young Korea to-day. Capitalistic America, capitalistic Europe, carry no such appeal. A "pan-human nationalism," as someone aptly phrases it, is what the

Korean is seeking after. "Twenty millions a single voice," that is, national unity; and a propaganda capable of and suitable for worldwide application with principles of humanity at its base; this, as I read it, is the desire of Korea.

**World Forces
at Work in
Korea**

IN common with some other of the world's smaller nations, Korea is faced with the problem of finding some unifying force that may hold together the nation in the face of such disintegrating tendencies as the gradual replacing of the national language and the ruling of the country by aliens. To the pangs of a subject race Korean society of to-day is subjected, and any social survey which left out of account the direct and indirect influence of this on the life of the people as a whole, would be incomplete. Unless there can be found some unifying force, "Chosen will always remain an aggregate of individuals." "It need not be a political force; it may be religious or social," so runs the purport of an article in the local press. Others again consider that they should take no rest and give no rest so long as their country is under foreign domination. The mere rumour in the Japanese press a few weeks ago that a prominent missionary had expressed the opinion that Korea was no longer looking for independence, but had settled down under the yoke, was sufficient to call forth a protesting inquiry from Young Korea. Deep offence was recently given by a newspaper article from the pen of a Korean, purporting to come as an expression of contentment with the status quo. This was indignantly repudiated, Young Korea dissociating herself from any such opinion. To admit that as our earthly parents put us under tutors for a season for our instruction, so the Father of mankind may provide a nation with temporary discipline under the tutorial yoke of another, is the extent to which the average Korean will commit himself. Queen Mary of England, upon the loss of Calais, is said to have said that when she died the word "Calais" would be found written

upon her heart. No thinking man will deny to Koreans the right to have engraven on their hearts the name of their fatherland.

But the above is but one of many problems pressing in upon Korea. When Japan herself, under her own national ruler, is confronted with the problems of anti-capitalistic agitation and Russian "Red" propaganda, it is but natural that Korea, geographically nearer and under a less happy star, should be inundated with socialistic literature. With "judicial murder" of capitalists in Russia and that of socialists in Japan, small wonder if the youth of the land finds itself obsessed with the problem, "What is the ideal form of government?" Which, he asks, is right? Or are both wrong? Is not passive resistance, and if need be, a Socratic death the ideal for a thinking man?

The tidal wave of industrialism which struck Japan has reached Korea with its force abated, and as yet there is little in the way of factory life in the peninsula. Factory-made goods, however, are pouring into the country, and agricultural laborers from Korea, attracted by higher wages, have been flowing out to Japan. This constitutes a double problem. The passage from an agricultural to an industrial period always means hardship for some class; and in Korea, as in Japan Proper, the tenant farmers have been badly hit. Holding, as they do, from landlords who have been accustomed to half-share payments, and faced with an unprecedented rise in wages, the tenant farmers are barely able to pay their way. Again, the flooding of the markets with factory-made cloth has dealt a heavy blow at the weaving industry, which has been largely carried on by the women folk of these same tenant farmers.

Not only in the political and economic spheres, but in the social and domestic spheres also, Korea is being called upon to make extraordinary adjustments. The problem of adapting a patriarchal form of society to twentieth century ideals of manners and morals is in itself a heroic task.

With the vestiges of domestic slavery still clinging to it, Korean society is plunged into the alarming question of an industrial living wage. A living wage, by the way, was one of the questions of the Far East away back in 300 B.C., when Mencius enunciated that it should embrace sustenance for a family of five persons. Where society has long tolerated human parasites, and where a night's or a year's entertainment could be had for the asking, people are beginning to ask payment for value given.

With the practice of concubinage as yet in full swing the modern "white slave" has made her appearance, patriarchal vices flourishing side by side with their unlovely modern counterpart.

The fresh breeze of athleticism blowing through a society tainted by Sodomite vices, and fanning into a finer manhood the scions of this race, is already in some quarters suspect, as boding ill to the spiritual life by its Sunday fixtures.

The emancipation of woman from her age-long trammels has hardly got under way, before there follows hard upon it all the demoralizing influences of a "free-love" propaganda.

A paradoxical situation, and, were one to dwell only on the dark side, a disheartening one! But with all the despair in the world to-day, there is also a new hope abroad; the hope of youth that it will achieve that which its fathers could not, and the hope of age that it may. Korea has, if anything, more than its share of this hope.

Korea's Attitude towards her Present Problems

Two years ago one might unhesitatingly have said that the most used word in Korea was "chinpo" (progress). In newspapers and magazines, market places and schoolrooms, the word was on every lip. Korea was at school to the world, and learning at a rate consonant with the distance she had to traverse from the age of the patriarchs, from the country where it was always afternoon, to the feverish haste of the twentieth

century. It is a well-known fact that in the year 1919 Korea, her eyes on Versailles, made a bid for national independence. What is not so generally known is that although she did not get her independence, she did gain something, beside which all other gains fade into nothingness. She found her soul. She had had high hopes that a new era of international righteousness had dawned, and that the nations of the earth, great and small, were to dwell together in an age of Extreme Peace after the manner of the third stage of Confucius. In this hope she was grievously disappointed, and, with difficulty, turned to the more pessimistic doctrine of "Nature red in tooth and claw" . . . Months came and went and those serving political sentences began to reappear among their fellows. The high optimism of the word "progress" was exchanged for a deeper note, "That we all may be one." This desire for unity is, to my thinking, the keynote of Korea to-day. Korean society is impatient of divisions put upon it from without, eager to achieve a vital at one-ness, a national University, comradeship with compatriots in Hawaii and elsewhere, on every hand the longing for a spiritual unity. This is the day of majority rule, but mere majority rule is not what Korea is seeking. "The peninsula," "the thirteen provinces"—by these and other phrases the Korean shows that he is no longer thinking in terms individual or local, but in terms of the whole. To the eye of faith, this Korea, torn with factions, with a pro-Japanese party and an anti-Japanese one, with pro-foreign and anti-foreign sympathizers, with her political exiles and her paid spies, to the eye of faith this people is already one. This may be said to be par excellence Korea's attitude towards her present problems along political lines.

The serious attempt to improve the social life of the people at large by providing wider educational facilities has been sustained, the inadequacies of ordinary channels

being supplemented by the hydra-headed energies of the youth of the land. In April, 1923, the magazine *Kaipyuk* reported sixty-seven young men's societies in the province of South Kyeng Sang, and sixty-one young people's organizations in North Kyeng Sang, having night schools, classes for special groups, athletics, mutual improvement societies, temperance societies and so forth. Leaving the things which are behind, young Korea is pressing forward into the new life of thought and achievement she finds around her. To take two or three concrete examples, of this achieving purpose; one young man in the capital, seeing the crying need for dormitory accommodation all around him, begged and borrowed money enough to put up a commodious building, his own contribution being the labour of love of seeing that good workmanship and materials went into it. Another young man and his wife, herself a trained kindergartner, have for some considerable time been carrying on a kindergarten store and factory, far better stocked than many in the West, a store you can never enter without wanting to buy, and always leave with more than you have bought, the friendly interest behind the counter hovering like a benediction over purchases made in the interests of the vast and as yet untutored army of Korea's children. Again, a woman remarkable for her enterprising and decided character is carrying on a small school on novel lines, many of her pupils being wives of those young men whom fate destined for a western education at a day when their would-be helpmeets were kept severely within doors and remote.

It must be admitted that the activities of young Korea along some lines are blocked or curtailed, zeal being inclined to outrun discretion both on the side of the guardians of law and order and on the side of adventurous youth. This makes it difficult to estimate the practical side of the present movement, but one notes with satis-

faction that the dignity of labour, other than study, is being recognized and a new spirit of service growing up.

One of the crying needs of new Korea is suitable meeting places for ordinary social gatherings. The guest rooms of private homes are too small and the new moral consciousness discountenances the use of brothels as committee rooms. The Buddhists and Christians have, as occasion arose, permitted their buildings to be used for general meetings, but their purpose being primarily for meditation and worship, this has been at best a temporary expedient, and social halls where matters of general interest can be discussed, and where harmless social intercourse between the sexes can take place are of vital importance under the new régime. Not even second to this problem is the necessity for providing for the travelling public inns free from the stigma that attaches to those established under the Japanese rule, which are in effect houses of ill fame. Not until these two matters are attended to can Korea be said to have taken seriously the moral problems besetting her youth. There are in existence societies for the encouragement of social purity, but it must be admitted that there is as yet little driving power along these lines. Concubinage is tolerated and gross social evils go unchecked. Public opinion needs to be educated along all lines of public welfare.

A notable feature of old Korea was her Pedlars' Guilds. These still hold their own along with other mutual benefit societies, such as that for providing for funeral expenses. Perhaps one should range alongside these the recent Labour Unions, though these, according to the press, are really under Capitalistic auspices and represent Labor only in name.

Christian Contribution A LIBERAL estimate places the population of Korea at twenty millions. Of these some three hundred thousand are professedly Christians, less than two per cent. Be that as it may, it is a patent fact that the Christian

Church has been making a notable contribution to the social life of the nation. Her contribution has been along the line of a three-fold gospel, seeking the restoration of the souls, bodies and minds of men to the ideal manhood of sons of God. From the outset of the missionary enterprise in this land, medical and educational work have gone hand in hand with the directly evangelistic. Thus a school for the blind, orphanages and leper asylums have for years been among the assignments of individual missionaries. Much of the visiting done by Bible women and helpers, notably that in connection with hospitals, has contributed directly to the uplifting of the social life of the community. Still, it must be admitted that along social lines work has been haphazard and desultory rather than intelligent and systematic. Of late the Church has been realizing her right and privilege to combine in order to bring her united strength to bear upon some of the problems that have most baulked individual effort. Just as the nation at large has been yearning for unity, so the Christian community in its midst has reflected the same spirit. At a time when the Church at home is being torn by controversy, the non-Christian world challenges the Church on the field in the words of our Lord, "That we all may be one,"

The past year has brought, then, a new activity. At its meetings last September, the Federal Council of Missions decided to institute a campaign against licensed vice, seeking the cooperation of the Korean and Japanese Christian Churches in educating public opinion within the Church, that such a campaign might have the wholehearted support of its members.

Another matter meriting serious attention, the question whether mission and missionary employees are receiving a "living wage," was brought up. The Council affirmed the principle, and appointed a committee to institute inquiries and report to the Council.

As a result of Miss Tinling's visit, a foreign auxiliary W.C.T.U. has been organized. Latest reports tell of a Korean woman secretary itinerating in the provinces for six weeks and returning with a thousand members enrolled.

For years past, industrial departments in connection with mission schools have been carried on with varied success, but there is an outstanding example of a piece of work of this kind excellently done in the Songdo Higher Common School, whose Korean Mission cloth has been making a world reputation for itself, similar to the Basle Mission work in India. As the Home Boards have been cutting budgets this year, the industrial departments of schools are being besieged by students eager to make their expenses, thus adding a heavy out-of-school-hours' task to the principals and staffs.

The conviction is being borne in upon the missions that the pace at which Korea is at present advancing makes it imperative that the Korean Church assume at the earliest possible opportunity a greater share of the responsibility, not only for the evangelistic but also for the medical and educational work. This the Korean Church is willing to do as she is able, but the Christian community is not a wealthy one, and it will be some time before she is able to compass all that is necessary in this direction.

A training class for those desirous of better equipment for leadership was recently held under the auspices of the Y.M.C.A. There is, without doubt, a quickening of interest and a sense of responsibility in the Christian youth of this land.

The Japanese Church in the peninsula has been approaching the authorities with regard to greater facilities for the visiting of prisoners. The Christian Literature Society has been pressing on with its task of providing a suitable literature.

To strike while the iron is hot, to stretch out hands of brotherly kindness, to point falterers to the great goal of "the measure of the stature of the fulness of Christ"—a task, this, challenging us all to worthier service.

CHAPTER VIII.

MODERN KOREAN BUDDHISM.

M. N. TROLLOPE.

**Historical
Sketch of
Buddhism in
Korea**

"THE picture of Buddhism which confronts the student in Korea is on the whole a very dark and faded one." So says Hackman in his very useful and interesting book, "Buddhism as a Religion," published in 1910. And this remains in the main true at the present time. First introduced into the Korean peninsula (still at that time divided into three kingdoms) from China at the end of the fourth century A.D., it gradually attained to great wealth and influence, especially when the three kingdoms became united under the sway of the single sceptre of the Silla dynasty in A. D. 669. When, two hundred and fifty years later (A. D. 918) the Silla dynasty was replaced by that of Koryo with its capital at Songdo, Buddhism, so far from receiving any set back, attained to even greater power and prominence, which it continued to enjoy until the fall of the Koryo dynasty in A. D. 1392. It was then that the sceptre passed to the Yi dynasty, who continued to wield it until the annexation of Korea by Japan in 1910.

Any unprejudiced student of Korean history during the thousand years of Buddhist supremacy (from the fourth to the fourteenth century) must realize that the ill odour into which Buddhism fell, and which led to its sharing in the downfall of the Koryo dynasty in 1392,

was by no means undeserved. But deserved or no, the downfall was pretty complete. And for the next five hundred years (under the Yi dynasty) an almost undiluted Confucianism became the dominant (certainly the official) faith of the country, the continued existence of Buddhism being barely tolerated by the ruling powers and by popular consent, and that under a number of humiliating and crippling restrictions which have only been removed since 1895, through the exertions of Japanese Buddhist missionaries. A famous old Korean encyclopaedia (Tai Tong Own Ok) sums up the normal attitude of the people towards the discredited cult thus: "Buddhism stands in the same relation to our religion (i.e. Confucianism), as darkness does to light, and night to day. When that flourishes this decays and vice versa; and the fortunes of the kingdom follow suit."

**Buddhist
Monasteries,
Temples and
Literature**

THE proscribed religion maintained itself with a certain amount of dignity and devotion in some of the beautiful old monasteries (which have steadily diminished in number and influence during the last five centuries), hidden away amid the most gorgeous scenery in the fastnesses of the great mountain ranges of Korea. These have been in the main recruited by the adoption of the children of needy parents, and supported out of the income arising from what is left of the old temple lands, eked out by occasional gifts from chance benefactors and visitors. The temples and monasteries near Seoul and the great cities (from A. D. 1392 to A. D. 1895 they were not allowed inside the cities) have for many years borne an unsavoury reputation, which finds expression in the quaint words of Hendrik Hamel, the wrecked Dutchman who spent thirteen years in the country in the seventeenth century 1653—1666). "The nobles frequent the monasteries very much, to divert themselves there with common women or others they carry with them, because they are generally deliciously

situated and very pleasant for prospect and fine gardens, so that they might better be called Pleasure Houses than Temples, which is to be understood of the common monasteries where the religious men love to drink hard." The Government General is said to be endeavouring now to mitigate this scandal, which has not been diminished by the habits and customs of the Japanese holiday-making public. Of the older, larger and more remote Buddhist monasteries, it is however probably still true, and possibility always has been true, to say—as was said of the larger monasteries in England when Henry VIII. was preparing to suppress the smaller ones—that "in them religion is right well kept and observed." For there has always been a sprinkling of men of real learning, piety and high character, who have from time to time during all these centuries found their way into the ranks of the "black-coated fraternity." Their life, however, is a life apart from the common interests of mankind, and the influence of the monks and monasteries on the beliefs and conduct of the people at large is practically negligible. So much is this the case that the present writer has hardly ever, in nearly thirty years' experience in this country, met in ordinary intercourse any individual who showed any knowledge of or interest in Buddhism, or whose interest in Buddhism formed an obstacle to adopting Christianity, or who numbered a Buddhist monk or nun among his friends or relations, while one may look almost in vain for Buddhist literature in the bookshops, whether those which specialize in old Korean literature or those which cater to a more modern taste. A vernacular edition of the Pal Syang Rok or "Eight Scenes in Buddha's Life," has been, for some years past, on sale in the roadside bookstalls in Seoul amongst other ephemeral literature of the novelette and school primer type. But apart from this, Buddhist literature, whether ancient or modern (and the modern output is scanty and fitful)

is almost unobtainable outside the larger temples and monasteries. Nor is Korean Buddhism likely to be much helped by Japanese patronage. There is no more love lost between the Korean Buddhist and his Japanese confrère than between the laymen of the two nations. And Korean Buddhists have quite worldly wisdom enough to see that an undue reliance on the Japanese "arm of flesh" will certainly contribute nothing to the recovery of their popularity and influence among their countrymen.

**The Latest
Statistics**

THE last published statistics (1922) report the existence of 1261 Korean Buddhist temples or monasteries, with 7545 inmates, of whom 6240 were monks and 1305 were nuns, but apparently less than 50 of these temples were registered as "places of propaganda," under the strict religious "propaganda regulations," by which the activities of all religious bodies (including Christian missions) are now governed. The situation from the Korean Buddhist point of view has probably not been made easier by the competition involved in the tremendous inrush of Japanese Buddhists since the establishment of the Japanese régime. There appear now to be no less than 16 Japanese Buddhist sects at work in Korea, owning between them some 250 temples, registered as places of "religious propaganda," with about 360 propagandists. These, of course, minister in the main to their Japanese fellow countrymen, though they appear also to have attracted a few hundred Korean adherents. The total number of Buddhist believers in Korea is given in the above mentioned statistical return of 1922 as 314,565, of whom some 140,000 were Japanese. This leaves a total of (say) 175,000 Korean Buddhist believers in a population of about seventeen and a half millions, i.e., about one per cent.

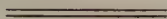
Organization UNTIL the Japanese, with their capacity for organization, took over the administration of the country, the Korean Buddhist temples were almost entirely without any system of centralized authority or even co-ordination. The old division into a number of separate sects was disallowed by the Korean government in the fourteenth century, and, roughly speaking, each monastery was complete in itself and united by no organic links to the rest—as was indeed the case with the Benedictine monasteries of Christian Europe before the period of the Clugniac Reform in the tenth century. Since 1911, however, by order of the Government General, thirty of the chief monasteries have been recognized as “head temples,” each with a number of “subordinate temples” attached to them. A sort of hierarchy has thus been created, with a governing body composed of the Abbots of the thirty head temples, which meets periodically in Seoul, where they have erected, out of funds jointly contributed by the various temples, a spacious central temple known as the Kak Hwang Sa.

A New Buddhist Centre MOREOVER, one of the largest and most wealthy Buddhist monasteries in South Korea is at present engaged in erecting at the back of the British Consulate in Seoul, a large establishment, which includes a hospital and a school, apparently as a missionary centre. These unwonted and rather fitful activities on the part of Korean Buddhism are probably in no small measure due to a spirit of emulation stirred by the activities of Christian missions, and not wholly lacking in inspiration received (directly or indirectly) from the Government General.

Buddhist Antiquities and the Government IN conclusion, a word of praise should be given to the Government General for the sedulous pains it has taken to conserve the Buddhist antiquities of Korea, which would otherwise have rapidly disappeared, thanks

to the apathy of their natural custodians, the monks, and the contemptuous indifference to all things Buddhist felt by the mass of the population.

JAPAN AND KOREA



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Rev. F. W. Heckelman.

Term Expires 1925.

Rev. C. B. Olds.
Rev. L. C. M. Smythe.

Education.

Term Expires 1924.

Rev. F. A. Lombard, Con-
vener.
Mrs. Wm. Pearson.
Miss Myrtle Pider.

Term Expires 1925.

Rev. A. K. Reischauer.
 Rev. E. T. Iglehart.
 Miss M. M. Cook.

Term Expires 1926.

Rev. H. W. Outerbridge.
 Miss Charlotte B. DeForest.
 Miss N. F. J. Bowman.

Social Welfare.

Mrs. W. D. Cunningham.
 Mr. T. A. Jones.
 Rev. Wm. Axling.
 Miss Alice Cary.
 Rev. Percy Price.

Newspaper Evangelism.*Term Expires 1924.*

Rev. H. Kuyper.
 Rev. C. Noss.
 Rev. W. H. Erskine.

Term Expires 1925.

Rev. W. R. Weakley.
 Rev. W. C. Kerr.
 Rev. R. S. Spencer.

Term Expires 1926.

Rev. F. C. Hennigar, Con-
 vener.
 Rev. F. W. Rowlands.
 Rev. C. E. Norman.

Publicity.*Term Expires 1924.*

Rev. H. C. Ostrom.
 Rev. W. C. LaMotte.
 Mr. R. Floyd Shacklock.

Term Expires 1925.

Rev. R. S. Spencer.
 Rev. M. E. Hall.
 Miss Ada Scott.

Special Committees.**Mutual Fire Protection.**

Rev. A. J. Stirewalt, Con-
 vener.
 Rev. P. S. Mayer.
 Rev. D. R. McKenzie.

Surveys and Occupation.

Rev. D. S. Spencer.
 Mr. W. M. Vories.
 (with power to coopt.)

Federation Representatives.**Canadian Academy.**

Rev. R. M. Millman.

American School.

Mrs. C. B. Tenny.

Statistics.

Rev. D. S. Spencer.

Delegate to Korea.

Dr. C. A. Logan.

Necrology.

Rev. W. E. Towson.

Special Committees.**Sanitarium.**

Rev. J. Cooper Robinson,
 Convener.
 Rev. F. A. Lombard.
 Rev. W. C. Buchanan.
 Mrs. A. W. Stanford.
 Miss I. S. Blackmore.

Statistics.

Rev. D. S. Spencer, Con-
 vener.
 Rev. C. B. Olds.
 Rev. W. K. Matthews.
 Rev. D. C. Ruigh.
 Rev. A. C. Knudten.

APPENDIX III

THE FEDERATION OF CHURCHES IN JAPAN

LIST OF OFFICERS.

Y. Chiba	<i>President.</i>
K. Ishizaka	<i>Vice-President.</i>
Y. Okazaki	<i>Vice-President.</i>
I. Inanuma	<i>Vice-President.</i>
K. Matsuno	<i>Secretary.</i>
K. Yamamoto	<i>Secretary.</i>
M. Nishijima	<i>Treasurer.</i>
B. Fukunaga	<i>Treasurer.</i>

ADMINISTRATIVE COMMITTEE.

K. Ibuka.	K. Ishikawa
D. Hatano.	T. Niiyama.
D. Honda.	S. Nukaga.
H. Watanabe.	M. Tayama.
R. Nakajima.	T. Ukai.
S. Noguchi.	H. Kozaki.
K. Kotaira.	I. Sato.
R. Minami.	S. Hirakawa.
K. Mori.	

APPENDIX IV

THE FEDERAL COUNCIL OF PROTESTANT EVANGELICAL MISSIONS IN KOREA

FRATERNAL DELEGATES TO JAPAN.

S. A. Moffett, W. A. Noble	1913
W. D. Reynolds, J. L. Gerdine	1914
H. G. Underwood	1915
D. A. Bunker	1916
G. Engel	1917
W. R. Foote	1918
J. W. Hitch	1919
L. B. Tate	1920
Hugh Miller	1921
J. R. Moose	1922
W. N. Blair	1923

CHAIRMEN OF THE FEDERAL COUNCIL.

(GENERAL COUNCIL)

W. D. Reynolds	1908
J. R. Moose	1909
D. M. McRae	1910
N. C. Whittemore	1911

(FEDERAL COUNCIL)

C. D. Morris	1912
W. G. Cram	1913
C. F. Bernheisel	1914
L. B. Tate	1915
W. C. Rufus	1916

G. S. McCune	1917
E. J. O. Fraser	1918
Hugh Miller.. .. .	1919
D. M. Lyall	1920
W. B. Harrison	1921
J. R. Moose	1922
D. A. Bunker	1923

OFFICERS OF THE COUNCIL 1923-1924.

<i>Chairman</i>	D. A. Bunker
<i>Vice-Chairman</i>	E. M. Cable
<i>Secretary</i>	F. W. Cunningham
<i>Treasurer</i>	T. Hobbs
<i>Librarian</i>	G. Bonwick
<i>Statistician</i>	E. W. Koons
<i>Chairman for 1924-1925</i>	S. A. Moffett
<i>Vice-Chairman</i> " "	C. F. Bernheisel

COMMITTEES.

Executive:—D. A. Bunker, (Chairman ex-officio), R. A. Hardie, W. Scott, L. B. Tate, J. N. MacKenzie, W. N. Blair, W. A. Noble (Sec.).

Government Relations:—

- 1924. J. L. Gerdine, A. F. Robb, W. M. Clark.
- 1925. S. A. Moffett, J. N. MacKenzie, Miss J. Marker.
- 1926. *T. Hobbs, J. Z. Morre, F. M. Brockman.

Rules and By-Laws:—

- 1924. H. E. Blair, F. K. Gamble.
- 1924. R. Knox, G. Engel.
- 1926. *E. J. O. Fraser, V. H. Wachs.

Survey:—*A. W. Wasson, J. McEachern, Mrs. A. B. Chaffin.

Social Service:—*C. I. McLaren, D. B. Avison, E. T. Boyer, Miss L. Edwards, D. A. McDonald, Miss E. T. Rosenberger.

Christian Literature:—*R. A. Hardie, W. M. Clark, J. S. Gale, T. Hobbs, C. A. Sauer.

Hymn-Book:—

- 1924. Miss M. V. Mauk, D. J. Cumming, A. W. Allen

1925. Mrs. D. L. Soltau, R. Grierson, Miss A. R. Appenzeller.

1926. *G. A. Gregg, Mrs. W. C. Kerr, Miss Mary Young.

Nominating:—

1924. C. A. Clark, C. A. Sauer.

1925. J. W. Hitch, S. D. Winn.

1926. A. W. Allen, L. L. Young.

*Arrangements:—**T. Hobbs, J. E. Fisher, Mrs. E. W. Koons.

Language School:—

1924. E. W. Koons, Miss A. J. Walter, R. Grierson.

1925. W. C. Erdman, Miss A. G. Skinner, W. F. Bull.

1925. *E. M. Cable, J. S. Gale, M. B. Stokes.

*Audit:—**W. E. Shaw, F. M. Brockman.

*Library:—**G. Bonwick, W. L. Nash, C. S. Deming, Miss M. Hartness.

*Fraternal Delegate to Japan:—*E. M. Cable, alternate S. Z. Moore.

*Promotion of International Friendship:—**Bishop H. Welch, Bishop H. A. Boaz, O. R. Avison, D. A. McDonald, L. T. Newland, B. W. Billings, J. R. Moose, C. I. McLaren, Miss G. Dillingham.

*Fraternal Delegate to Korean Federal Council:—*A. F. Robb, alternate E. Bell.

Associate Editors of the Christian Movement:—

1923. J. W. Hitch.

1924. W. Scott.

*Necrology:—**J. S. Gale, J. C. Crane, Miss C. Erwin.

*Editorial Board of Korea Mission Field:—*A. F. DeCamp, Editor-in-Chief, G. Bonwick, W. M. Clark, R. C. Coen, Mrs. A. B. Chaffin, F. K. Gamble, J. W. Hitch, T. Hobbs, Mrs. C. I. McLaren, A. H. Norton.

*Prayer Calendar:—*G. Bonwick.

*Kindergarten:—**Mrs. A. H. Norton, Mrs. C. F. Bernheisel, Miss Clara Howard.

Educational:—

1924. *A. L. Becker, F. M. Eversole, Miss A. R. Appenzeller.

1925. E. W. Koons, W. Scott, Miss M. L. Lewis.

1926. J. E. Fisher, F. J. L. Macrae, Miss B. Oliver.

Evangelistic Committee:—W. N. Blair, E. Bell, F. K. Gamble, Miss D. Hocking, Miss J. Marker, S. J. Proctor, V. H. Wachs.

Chinese Work:—Mrs. C. S. Deming, T. D. Mansfield, R. A. Hardie, C. I. McLaren, P. B. Barnhart, W. M. Clark, W. A. Noble, L. L. Young, E. H. Miller.

Work among Koreans in Japan:—R. A. Hardie, C. S. Deming, E. W. Koons, L. O. McCutchen, C. A. Clark, W. L. Nash.

* Convener.

ROLL OF DELEGATES.

Mission of the Presbyterian Church in the U.S.A. (32 allowed)

C. A. Bernheisel
N. C. Whittemore
S. A. Moffett
C. L. Phillips
E. Adams
H. E. Blair
H. A. Rhodes
H. M. Bruen
A. A. Pieters
D. L. Soltau
W. N. Blair
C. Ross
W. L. Swallen
C. A. Clark
W. M. Baird
A. G. Fletcher

A. I. Ludlow
Mrs. A. A. Pieters
E. H. Miller
J. Y. Crothers
E. W. Koons
R. C. Coen
W. C. Erdman
F. E. Hamilton
Miss L. Miller
Miss M. Hartness
Miss M. L. Lewis
Miss H. F. Pollard
Miss O. C. Johnson
O. R. Avsion
J. F. Genso

Mission of the Presbyterian Church in the United States (15)

L. O. McCutchen
E. T. Boyer
S. D. Winn
L. B. Tate
W. F. Bull
E. Bell
*Miss G. Hewson

J. I. Paisley
L. T. Newland
H. D. McCallie
*D. J. Cumming
J. C. Crane
J. F. Preston

Mission of the Methodist Episcopal Church (17)

D. A. Bunker
A. L. Becker
J. V. Lacy

Mrs. R. S. Hall
Miss A. R. Appenzeller
Miss E. H. Butts

E. M. Cable	Miss G. L. Dillingham
J. Z. Moore	Miss M. I. Hess
W. A. Noble	Miss E. T. Rosenberger
A. H. Norton	Miss M. V. Trissel
J. D. VanBuskirk	Miss A. B. Hall
V. H. Wachs	

Mission of the Methodist Episcopal Church, South (14)

H. A. Boaz	R. A. Hardie
O. C. Mingledorff	J. R. Moose
V. R. Turner	W. R. Cate
A. W. Wasson	L. P. Anderson
J. W. Hitch	Miss C. Erwin
F. C. Gamble	Miss M. V. Mauk
L. C. Brannan	Miss B. Oliver

Mission of the Canadian Presbyterian Church (6)

A. F. Robb	T. D. Mansfield
W. Scott	D. A. Macdonald
E. J. O. Fraser	Miss E. A. McLellan

Mission of the Presbyterian Church in Australia (7)

J. N. MacKenzie	F. W. Cunningham
R. D. Watson	Miss S. M. Scott
A. W. Allen	Miss F. L. Clerke
C. I. McLaren	

British and Foreign Bible Society (1)

T. Hobbs

Young Men's Christian Association (1)

P. B. Barnhart

Ex-Officio

A. F. DeCamp

G. Bonwick

ANTI-ALCOHOL ORGANIZATIONS AND PUBLICATIONS IN JAPAN

(Nihon Kokumin Kinshu Domei), 3 Sayeki-cho, Kyobashi-ku, Tokyo.

Executive Directors... ..Kazutaka Ito.

...Shozo Aoki

General Secretary. Kichitaro Muramatsu.

Counselor Mark R. Shaw.

Magazine: **Kinshu No Nihon** (Temperance Japan) monthly,
7,000.

Newspaper: **Kinshukai** (Temperance World) monthly,
13,000.

The National Temperance League is a federation of 219 local societies having an aggregate membership of about 25,000.

(Kyofukwai, "Woman's Reform Society"), 46 Shin-machi, San-chome, Akasaka, Tokyo.

Hon. President Madame Yajima.

President Mrs. Chiyo Kozaki.

First Vice-President .. Mrs. Tsune Gaunlett.

Second Vice-President .. Miss Uta Hayashi.

Cor. Secretary Mrs. Ochimi Kubushiro.

Recording Secretary.. .. Miss Azuma Moriya.

Treasurer Mrs. Seki Minagawa.

Magazine: **Fujin Shimpō** (Women's Herald) monthly.

The Kyofukwai has 132 local branches or "unions" with a total of 6,400 members.

TEMPERANCE AND SOCIAL WELFARE, (Nihon Methodist Kyokwai Shakwai Jigyo Iinkwai), 23 Kamitimizaka, Koishikawa, Tokyo.

Chairman P. G. Price.
 Secretary Rokuro Miyazawa.
 Asso. Secretary Mark R. Shaw.
 Treasurer Riichiro Yoshida.

Organized for active work in January, 1924.

Publication: **The Kyokwai-Jiho**, Supplement monthly.

THE JAPAN NATIONAL CHRISTIAN COUNCIL (Nihon Kirisutokyo Remmei), 23 Kamitomizaka, Koishikawa, Tokyo.

Commission on Temperance and Social Welfare.

Chairman Saichi Saito.
 Secretary K. Miyazaki.
 Secretary R. C. Armstrong.

THE JAPAN INTERCOLLEGIATE ANTI-ALCOHOL LEAGUE (Nihon Gakusei Haishu Remmei), 3 Sayeki-cho, Kyobashi-ku, Tokyo.

President Dr. Masataro Sawayanagi.
 Executive Committee. .. Kanji Koshio, Waseda.
 " " .. Yoshio Suge, Tokyo Imperial University.
 " " .. Seichiro Wakui, Aoyama Gakuin.

Branches in 14 colleges and universities.

Organized June 1923.

Japan Missionary Directory

Compiled by L. C. M. Smythe.

LIST OF MISSION BOARDS AND CHURCHES

*With names of Mission secretaries and statisticians on
the field.*

(The initials used are the standard forms for America,
India, China and Japan.)

- | | | |
|----|-------|--|
| 1 | ABCFM | American Board of Commissioners for Foreign Missions. <i>Rev. Hilton Pedley.</i> |
| 2 | ABF | American Baptist Foreign Missionary Society. <i>Rev. C. B. Tenny, Secretary. Miss Louise F. Jenkins, Statistician.</i> |
| 3 | AEPM | Allgemeiner Evangelisch-Protestantischer Missions-verein. <i>Rev. Emil Schiller.</i> |
| 4 | AFP | Foreign Missionary Association of Friends of Philadelphia. <i>Mr. G. Burnham Braithwaite.</i> |
| 5 | AuBM | Australian Board of Missions (Anglican). <i>Rev. E. R. Harrison.</i> |
| 6 | AG | Assembly of God. <i>Mr. J. W. Juergensen.</i> |
| 7 | BS | American Bible Society. <i>Rev. K. E. Aurell.</i>
British and Foreign Bible Society, and National Bible Society of Scotland. <i>Mr. G. Braithwaite.</i> |
| 8 | CC | Mission Board of the Christian Church (American Christian Convention). <i>Rev. W. Q. McKnight.</i> |
| 9 | CG | Church of God. <i>Mr. Adam W. Miller.</i> |
| 10 | CLS | Christian Literature Society. <i>Rev. S. H. Wainright.</i> |
| 11 | CMA | Christian and Missionary Alliance. <i>Rev. W. A. Barber.</i> |

- 12 CMS Church Missionary Society. Central Japan, *Rev. John C. Mann*, Secretary. Kyushu, *Rev. J. Hind*, Secretary. Hokkaido, *Rev. G. J. Walsh*, Secretary.
- 13 DH Door of Hope.
- 14 EC Evangelical Church of North America. *Rev. P. S. Mayer*.
- 15 FMA General Mission Board of the Free Methodist Church of North America. *Rev. H. H. Wagner*, Secretary. *Miss Gertrude B. Aylard*, Statistician.
- 16 HFMA Hephzibah Faith Missionary Society. *Miss Gertrude Byler*.
- 17 Ind. Independent of any Society.
- 18 JEB Japan Evangelistic Band. *Mr. R. W. Harris*.
- 19 JBTS Japan Book and Tract Society. *Mr. George Braithwaite*.
- 21 JRM Japan Rescue Mission. *Miss B. Butler*.
- 22 KK Kumiai Kyokwai (Congregationalist). *Rev. Kotarō Nishio*, Nihon Kumiai Kyokwai Honbu, 57 Nakano Shima, 2 Chome, Kita Ku, Osaka.
- 23 LCA Board of Foreign Missions of the United Lutheran Church in America. *Rev. A. J. Stirewalt*.
- 24 LEF The Lutheran Gospel Association of Finland. *Rev. T. Minkkinen*.
- 25 MCC Methodist Church of Canada. *Rev. D. R. McKenzie*, and *Miss M. A. Robertson*.
- 26 MEFB Board of Foreign Missions of the Methodist Episcopal Church. *Rev. E. T. Iglehart*.
East Japan Woman's Conference. *Miss A. B. Sprowles*.
West Japan Woman's Conference. *Miss Helen R. Albrecht*.
- 27 MES Board of Foreign Missions of the Methodist Episcopal Church South. *Mr. J. J. Mickle*, Secretary. *Rev. J. W. Frank*, Statistician.
- 28 (a) MP Board of Foreign Missions of the Methodist Protestant Church. *Rev. E. I. Obee*.
(b) MPW Woman's Foreign Missionary Society of the Methodist Protestant Church. *Miss E. L. Hempstead*.

- 29 MSCC Missionary Society of the Church of England in Canada. *Bishop H. J. Hamilton.*
- 30 NC Nazarene Church.
- 31 NKK Nihon Kirisuto Kyokwai (Presbyterian & Reformed). *Mr. Tomosaburo Inouye, Dendo Kyoku, 32 Fujimi Cho, 1 Chome, Kojimachi Ku, Tokyo.*
- 32 NMK Nihon Methodist Kyokwai (MCC, MEFB, MES). *Rev. Denshiro Hatano, Dendo Kyoku, c/o Kyo Bun Kwan, Tokyo.*
- 33 NSK Nippon Sei Ko Kai (CMS, MSCC, PE, SPG, AuBM). *Bishop H. J. Hamilton, Statistician.*
- 34 OMJ Omi Mission. *Mr. E. V. Yoshida, Hachiman, Omi.*
- 35 OMS Oriental Missionary Society. *Rev. E. L. Kilbourne.*
- 36 PBW Pentecost Bands of the World. *Rev. Fred Abel.*
- 37 PE Domestic & Foreign Missionary Society of the Protestant Episcopal Church in America. Tokyo District, *Rev. N. S. Binsted.* Kyoto District, *Miss E. S. McGrath.*
- 38 PN Board of Foreign Missions of the Presbyterian Church of the United States of America. *Rev. J. G. Dunlop, Secretary. Rev. E. M. Clark, Statistician.*
- 39 PS Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian). *Rev. W. A. McIlwaine.*
- 40 RCA Reformed Church in America. *Rev. Luman J. Shafer.*
- 41 RCUS Reformed Church in the United States. *Rev. E. H. Guinther, Secretary. Rev. Christopher Noss, Statistician.*
- 42 RC Roman Catholic Church.
- 43 ROC Russian Orthodox Church. *Archbishop Sergius.*
- 44 SA Salvation Army. *Commissioner William Eadie.*

- 45 SAM Scandinavian Alliance Mission. *Rev. Joel Anderson.*
- 46 SBC Southern Baptist Convention. *Rev. C. K. Dozier.*
- 47 SDA Seventh Day Adventists. *Mr. H. J. Perkins.*
- 48 SPG Society for the Propagation of the Gospel in Foreign Parts. South Tokyo Diocese, *Rev. R. D. M. Shaw.* Kobe Diocese, *Rev. F. Kettlewell.*
- 50 UB Foreign Missionary Society of the United Brethren in Christ. *Rev. J. Edgar Knipp.*
- 51 UCMS United Christian Missionary Society. *Rev. T. A. Young, Secretary.* *Miss Gretchen Garst, Statistician.*
- 52 UGC Universalist General Convention. *Rev. Clifford R. Stetson.*
- 53 WM Wesleyan Methodist Connection of America. *Rev. M. A. Gibbs.*
- 54 WU Woman's Union Missionary Society of America. *Miss M. E. Tracey.*
- 55 YMJ Yotsuya Mission. *Mr. W. D. Cunningham.*
- 56 YMCA-A Young Men's Christian Association (American International Committee). *Mr. G. S. Phelps.*
- YMCA-T Government School Teachers Affiliated with YMCA. *Mr. G. S. Phelps.*
- 57 YWCA Young Womens Christian Association of the United States of America. *Miss Leona O. Scott.*
- 58 WSSA World's Sunday School Association. *Mr. Horace E. Coleman.*

FORMOSA

- 59 EPM Foreign Missions of the Presbyterian Church of England. *Rev. Andrew B. Nielson.*
- 60 PCC Board of Foreign Missions, Presbyterian Church in Canada. *Mr. K. W. Dowie.*

ALPHABETICAL LIST

The order is as follows: Name; Year of Arrival in Japan or of joining the mission; Initials of Missionary Society or Board; Address; Postal Transfer Number and Telephone Number. (A) Absent.

A

- Abel, Rev. Fred. & W., 1913, PBW, 391 Kashiwagi, Yodobashi Machi, Tokyo Fu.
- Abromitis Mr. W., 1916, RC, St. Joseph's College, Sumiyoshi, Hyogo Ken.
- Ackinson, Miss Winnifred M., 1919, PCC, Taihoku, Formosa.
- Acock Miss Amy A., 1905, ABF, Goroemon Yashiki, Himeji.
- Acock, Miss Winifred M., 1922, ABF, 2 Nakajima Cho, Sendai.
- Adair, Miss Lily, 1911, PCC, Taihoku, Formosa.
- Adamez, Rev. Isidoro, 1906, RC, Maru no Uchi, Uwajima, Ehime Ken.
- Adams, Miss Alice P., 1891, ABCFM, (A), 14 Beacon St., Boston, Mass., U.S.A.
- Adams, Mr. Roy P., & W., 1916, HFMA, (A), Tabor, Iowa, U.S.A.
- Adelindis, Sister, 1922, RC, Sei Rei Shokugyo Gakko, Nara-yama, Akita.
- Ainsworth, Rev. F., 1915, MCC, 216 Sengoku Machi, Toyama. (F. C. Kanazawa 3324).
- Airo, Miss J., 1907, LEF, (A), Uuusikaupunki, Korsaari, Finland.
- Akard, Miss Martha B., 1913, LCA, 337 Aza Haruyoshi, Fukuoka.
- Albrecht, Miss Helen R., 1921, MEFB, Fukuoka Jo Gakko, Fukuoka.
- Aldrich, Miss Martha, 1888, PE, (Retired), Kami Kyoku, Bishamon Cho, Kyoto.
- Alexander, Miss Elizabeth V., 1903, MEFB, 12 Kita Ichijo, Higashi 7 Chome, Sapporo.
- Alexander, Rev. R. P., & W., 1893, MEFB, 2 Aoyama Gakuin, Shibuya Machi, Tokyo Fu. (Tel. Aoyama 2008).
- Alexander, Miss Sallie, 1894, PN, 7 Ban Cho, Ikeda, Osaka Fu.
- Allen, Miss A. N., 1905, MCC, 380 Sunahara Yanagi Shima, Kameido, Tokyo Fu.
- Allen, Miss Carolyn, 1919, YWCA, (A), 126 19th St., Milwaukee, Wis. U.S.A.
- Allen Mr. G. C., YMCA-T, Nagoya.
- Allen Miss Thomasine, 1915, ABF, 2 Nakajima Cho, Sendai.
- Alvarez, Rt. Rev. Jose M., 1904, RC, 124 Hon Cho, Tokushima.
- Ambler, Miss Marietta, 1916, PE, Otsu.

- Anchen, Rev. Pierre H., 1903, RC, Mura Machi, Kameda, Hakodate.
- Anderson, Pastor A. N., & W., 1913, SDA, Box 7, Yodobashi P.O., Tokyo Fu.
- Anderson, Rev. Joel, & W., 1900, (Wife absent), SAM, 920 Nakano, Tokyo Fu.
- Anderson, Miss Myra P., 1922, MES, 51 Kitazako Cho, Kura.
- Anderson, Miss Ruby L., 1917, ABF, (A), Gothenburg, Neb., U.S.A.
- Andrews, Rev. E. L., & W., 1922, PE, Hodono Naka Cho, Akita.
- Andrews, Miss Roslyn W., 1921, PE, 69 Motoyanagi Cho, Sendai.
- Andrews, Rev. R. W. & W., 1899, PE, c/o Rt. Rev. Bishop McKim, St. Paul's University, Ikebukuro, Tokyo Fu.
- Andrews, Miss Sarah, 1919, Ind., 184-2 Oiwa, Ando Mura, Shizuoka Shiga.
- Andrieu, Rev. M. J., 1911, RC, (A).
- Ankenney, Rev. Alfred, 1914, & W., 1923, RCUS, 10 Daiku Machi, Aomori.
- Antoni, Mr. X., 1902, RC, Sumiyoshi, Hyogo Ken.
- Appolinaria, Sister Superior, RC, Tenshi Byoin, Kita 12 Cho, Higashi 3 Chome, Sapporo.
- Archer, Miss A. L., 1899, MSCC, 35 Miyagawa Cho, Ichinomiya Owari, Aichi Ken.
- Armbruster, Miss Rose T., 1903, UCMS, (A), c/o United Christian Missionary Society, St. Louis, Mo., U.S.A.
- Armstrong, Miss Clare, 1923, YWCA, 133 Yamamoto Dori 4 Chome, Kobe.
- Armstrong, Miss M. E., 1903, MCC, Sogawa Cho, Toyama.
- Armstrong, Rev. R. C., Ph. D., & W., 1903, 23 Kami Tomizaka Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3516).
- Armstrong, Pastor V. T., & W., 1921, SDA, Box 7, Yodobashi P. O., Tokyo Fu.
- Asbury, Miss Jessie J., 1901, UCMS, 481 Yoshino Dori, Higashi Tengachaya, Osaka Fu.
- Ashbaugh, Miss Adella M., 1908, MEFB, Kwassui Jo Gakko, Nagasaki.
- Atkinson, Miss A. P., 1882, MEFB, Aoyama Jo Gakuin, Tokyo. (Tel. Aoyama 2011).
- Atkinson, Miss Maria J., 1899, PS, Rokuban Cho, Takamatsu, Kagawa Ken.
- Augustin, Rev., RC, Trappist Monastery, Ishibetsu Mura, Kami Iso-gori, Hokkaido.
- Auman, Rev. J. C., & W., 1921, MP, 43 Chokyuji Machi, Higashi Ku, Nagoya.
- Aurell, Rev. K. E., & W., 1891, BS, 900 Tsutsumikata, Ikegami, Tokyo Fu.
- Austen, Mrs. L. A., Ind., 490 Karuizawa.
- Axling, Rev. Wm., D.D., & W., 1901, ABF, 10 Fujimi Cho, 6 Chome, Kojimachi Ku, Tokyo.
- Aylard, Miss Gertrude D., 1920, FMA, 1260 Oaza Tennoji, Tennoji Mura, Osaka.
- Ayres, Rev. J. B., D. D., 1888, & W., 1912, PN, 740 Sumiyoshi, Osaka Fu.
- Ayres, Rev. S. G., D. D., & W., 1919, UGC, (A).

B

- Babcock, Miss Grace B., 1921, ABCFM, 59 Nakayamate Dori, 8 Chome, Kobe.
- Bach, Rev. D. G. M., & W., 1916, LCA, 1986 Maruyama Machi, Shimonoseki.

- Bailey, Miss B. M., 1919, MEFB, Aoyama Jo Gakuin, Tokyo.
- Baker, Miss Effie, 1921, SBC, Seinan Gakuin, Nishijin Machi, Fukuoka.
- Baker, Miss M. C., Ind., 11 Sakae Cho, Shiba Ku, Tokyo.
- Ballard, Miss S., SPG, 3 Yurai Cho, Ushigome Ku, Tokyo.
- Band, Rev. Edward & W., 1912, EPM, Tainan, Formosa.
- Bangs, Miss Louise, 1911, MEFB, 8 Toriizaka, Azabu Ku, Tokyo.
- Barbara de Santo Domingo, Sister, RC, Tenshudo, Takao, Formosa.
- Barber, Rev. W. A., & W., 1919, CMA, 24 Shimonaka Machi, Hiroshima.
- Barclay, Mr. J. Gurney, & W., 1912, CMS, Akayama, Matsuye.
- Barclay, Rev. Thomas, D. D., 1874, EPM, Tainan, Formosa.
- Barnett, Miss Margaret, 1888, EPM, Tainan, Formosa.
- Barns, Miss Helen V., 1921, MPW, Eiwa Jo Gakko, Maita Machi, Yokohama. (Tel. Chojamachi 2405).
- Barr, Capt. Kenneth, 1921, SA, c/o Salvation Army Headquarters, Hitotsubashi Dori, Kanda Ku, Tokyo.
- Barr, Miss L. M., 1920, MCC, Eiwa Jo Gakko, Kofu.
- Barrows, Miss Martha J., 1876, ABCFM, 59 Nakayamate Dori, 6 Chome, Kobe.
- Barthelme, Rev. Joseph, 1910, RC, Kita 15 Jo, Sapporo.
- Bartlett, Rev. Samuel C., & W., 1887, ABCFM, Nashinoki Cho, Imadegawa Sagaru, Kyoto.
- Bassett, Miss B. C., 1919, MEFB, 11 Omachi, Kamakura, Kanagawa Ken.
- Batchelor, Ven. J., D.D., & W., 1877, CMS (Retired), Kita 3 Jo, Nishi 7 Chome, Sapporo.
- Bates, Rev. C. J. L., D. D., & W., 1902, MCC, Kwansai Gakuin, Kobe. (Tel. Sannomiya 6308).
- Bates, Miss E. L., 1921, MCC, 14 Saibansho Dori, Kanazawa.
- Baucus, Miss G., 1890, MEFB, (A), International Bank, Manila, P. I.
- Bauernfeind, Miss Susan M., 1900, EC, 84 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546).
- Baumann, Prof. Laurent, RC, Gyosei Gakko, Iida Machi, Kojimachi Ku, Tokyo.
- Bazeley, Miss M., 1923, JEB, 7/37 Daido Cho, 4 Chome, Kobe.
- Beatty, Rev. H. E., & W., 1921, YMJ, 1766 Nakano, Tokyo Fu.
- Beaumont, Lt. Col. J. W., & W., 1909, SA, c/o Salvation Army Headquarters, Hitotsubashi Dori, Kanda Ku, Tokyo.
- Becker, Rev., RC, Yamaguchi.
- Peers, Miss Susan E., 1920, HFMA, Sakura, Chiba Ken.
- Bennett, Rev. H. J., & W., 1901, ABCFM, Higashi Machi, Tottori.
- Bennett, Miss Nellie, 1910, MES, Hatchobori Shirahata Shoji, Hiroshima.
- Benninghoff, Rev. H. B., D. D., & W., 1907, ABF, 91 Benten Cho, Ushigome Ku, Tokyo.
- Benninghoff, Mr. Merrill, YMCA-T, Nagoya.
- Benson, Pastor H. F., & W., 1907, SDA, (A).
- Beobide, Rev. J., 1902, RC, Bankin, Sekizansho, Tokojoji, Takao Shu, Formosa.
- Berges, Rev. Auguste, 1914, RC, Shimoyamate Dori, 7 Chome, Kobe.
- Bergstrom, Rev. F. O., (W. Absent), 1894, SAM, 123 Kashiwagi, Yodobashi, Tokyo Fu.
- Berlioz, Rt. Rev. Alexandre, 1875, RC, 3 Kita Gojunin Machi, Sendai.

- Bernauer, Mrs. Estella, AG, 848 Totsuya Machi, Toyotama Gun, Tokyo Fu.
- Berning, Rev. Lucas, 1920, RC, Kita 15 Jo, Higashi 1 Chome, Sapporo.
- Berry, Rev. A. D., 1902, MEFB, 8 Aoyama Gakuin, Shibuya Machi, Tokyo Fu. (Tel. Aoyama 2008).
- Berta del Espirito Santo, Sister, RC, 64 Moto Shintenbigai, Daitotei, Taihoku, Formosa.
- Bertrand, Rev. F. X., 1890, RC, Kokyokwai, Kokura.
- Bertrand, Mr. X., 1903, RC, St. Joseph's College, Sumiyoshi, Hyogo Ken.
- Best, Miss Blanche, 1919, YWCA, (A), 4426 Prospect Ave., Kansas City, Mo., U.S.A.
- Beauf, Prof. J. B., RC, Gyosei Gakko, Iida Machi, Kojimachi Ku, Tokyo.
- Beuve, Rev. A. P., 1897, RC, Miyoshi Cho, Kofu.
- Biannic, Rev. Jean, 1898, RC, Ichinoseki, Iwate Ken.
- Bickel, Miss Evelyn, B., 1921, ABF, 3131 Kanagawa Machi, Yokohama.
- Bickel, Mrs. Luke W., 1898, ABF (Retired), 3131 Kanagawa Machi, Yokohama.
- Bigelow, Miss G. S., 1886, PN, (A), 156 Fifth Ave., New York City, U.S.A.
- Bickersteth, Mrs. Edward, 1893, SPG, c/o Community of the Epiphany, 358 Sanko Cho, Shiba Ku, Tokyo.
- Bigwood, Staff-Capt. E. W., & W., 1920, SA, c/o S. A. Officers Training School, 13 Honmura Cho, Ushigome Ku, Tokyo.
- Billing, Rev. Auguste L., 1895, RC, (A).
- Binford, Gurney, 1893, & W., 1899, AFP, Shimotsuma, Ibaraki Ken.
- Binsted, Rev. N. S., & W., 1915, PE, 10 Hinoki Cho, Azabu Ku, Tokyo.
- Birraux, Rev. Jos., 1890, RC, Tenshudo, Kawaguchi, Osaka.
- Bishop, Miss A. B., 1922, MCC, Eiwa Jo Gakko, Kofu.
- Bishop, Rev. Chas., 1879, & W., 1880, MEFB, 140 Sangenjaya, Kami Umabikisawa, Tokyo Fu.
- Bixby, Miss Alice C., 1914, ABF, 50 Shimotera Machi, Hi-meji.
- Bixler, Mr. Orville D., & W., 1919, Ind., Shiota Mura, Naka Gun, Ibaraki Ken.
- Blackmore, Miss I. S., 1889, MCC, Toyo Eiwa Jo Gakko, Azabu Ku, Tokyo.
- Blakeney, Miss Bessie M., 1919, PS, Kinjo Jo Gakko, Shirakabe Cho, Nagoya.
- Bodley, Miss E. W., 1915, MEFB, 2 Higashi Sanban Cho, Sendai.
- Bois, Rev. J., RC, Kumisa Mura, Murogame, Kita Matsuura Gun, Nagasaki Ken.
- Bolitho, Miss Archie A., 1921, CG, 30 Oiwake Cho, Hongo Ku, Tokyo.
- Bolliger, Miss Aurelia, 1922, RCUS, 168 Higashi Sanban Cho, Sendai.
- Bonnet, Rev. M. J. C., 1903, RC, Kumisa Mura, Murogame, Kita Matsuura Gun, Nagasaki Ken.
- Bosanquet, Miss A. C., 1892, CMS, 4 Kasumi Cho, Azabu, Tokyo.
- Bott, Rev. G. E., & W., 1921, MCC, 319 Hyakkoku Machi, Kofu.
- Bouldin, Rev. G. W., D. D., & W., 1906, SBC, 41 Kago Machi, Koishikawa Ku, Tokyo.
- Bousquet, Rev. M. J. S., 1901, RC, Tenshukyokyokwai, Nishinomiya, Hyogo Ken.

- Bowles, Gilbert, 1901, & W., 1893, AFP, 30 Koun Cho, Mita, Shiba, Tokyo.
- Bowman, Miss N. F. J., 1907, MSCC, Shirakabe Cho, 1 Chome, Nagoya.
- Boyd, Miss H., 1912, SPG, 3 Yarai Cho, Ushigome Ku, Tokyo.
- Boyd, Miss Louisa H., 1902, PE, c/o Rt. Rev. Bishop McKim, St. Paul's University, Ikebukuro, Tokyo Fu.
- Boydell, Miss K. M., 1919, CMS, Poole Jo Gakko, Tsuruhashi Cho, Osaka Shigai.
- Bradley, Mr. A. C., 1922, YMCA-A, Shimo Yamate Dori, 6 Chome, Kobe.
- Bradshaw, Miss Annie H., 1889, ABCFM, (A), 14 Beacon St., Boston, Mass., U.S.A.
- Brady, Rev. J. H., & W., 1917, PS, (A), 156 Fifth Ave, North, Nashville, Tenn., U.S.A.
- Braithwaite, Mr. George, 1886, JBTS, 95 Yedo Machi, Kobe.
- Braithwaite, Mrs. George, 1900, JEB, 5 Hikawa Cho, Akasaka Ku, Tokyo.
- Braithwaite, G. Burnham, 1923, AFP, 30 Koun Cho, Mita, Shiba Ku, Tokyo.
- Brane, Mr. Dennis, 1923, Ind., Muromachi, Kyoto.
- Breitung, Rev. Eusebius, 1910, RC, 124 Tokiwa Cho, Muro-ran.
- Brenguler, Rev. Francis Xavier, 1894, RC, Oita.
- Breton, Rev. Marie Jos., 1899, RC, Kurosaki, Nishi Karekine Gun, Nagasaki Ken.
- Brocker, Miss Ellen E., 1921, MPW, 105 Tamanoi Cho, Minami Ku, Nagoya.
- Brokaw, Rev. H., D. D., & W., 1896, PN, Ichijo Dori, Muromachi, Kyoto.
- Brown, Mr. F. H., & W., 1913, YMCA-A, Seinenkai Apartment House, Hakkeizaka, Omori, Tokyo Fu.
- Brown, Mr. F. W., & W., YMCA-T, Sapporo.
- Bruner, Mr. G. W., & W., 1920, MEFB, 12 C Higashi Yamate, Nagasaki.
- Buchanan, Rev. D. C., & W., 1921, PN, Wakayama, Wakayama Ken.
- Buchanan, Miss Elizabeth O., 1914, PS, Niban Cho, Gifu.
- Buchanan, Rev. Walter McS., D. D., & W., 1895, 2189 Fukiai Cho, Kobe.
- Buchanan, Rev. William C., D. D., 1891, PS, Niban Cho, Gifu.
- Bull, Rev. E. R. & W., 1911, MEFB, Ikenoue Cho, Kago-shima.
- Bulteau, Rev., RC, Shimasaki Mura, Biwasaki, Kumamoto Shigai.
- Buncombe, Rev. W. P., & W., 1888, CMS (Retired), 7 Sasugaya Cho, Koishikawa Ku, Tokyo.
- Burnet, Miss M. A., 1919, JEB, 1349 Shibukawa, Ashio, Tochigi Ken.
- Burnett, Miss Eleanor L., 1920, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.
- Burnside, Miss Ruth, 1923, PE, c/o Rt. Rev. Bishop McKim, St. Paul's University, Ikebukuro, Tokyo Fu.
- Burrows, Capt. Harold, 1921, SA, c/o Salvation Army Headquarters, Hitotsubashi Dori, Kanda Ku, Tokyo.
- Bushe, Miss S. L. K., 1921, CMS, Rokutaiji Machi, Hiroshima.
- Buss, Miss Florence V., 1922, RCA, 3 Oura Machi, Nagasaki.
- Butler, Miss Annie E., 1885, EPM, Shoka, Formosa.
- Butler, Miss B., 1921, JRM, 160 Kita Yoban Cho, Sendai.
- Buzzell, Miss Annie S., 1892, ABF, Tono, Iwate Ken.
- Byler, Miss Gertrude, 1920, HFMA, Sakura, Chiba Ken.

C

- Cadilhac, Rev. H. L., 1882, RC, Matsugamine Machi, Utsunomiya.
- Calixte, Rev., RC, Tenshudo, Naze, Oshima Gun, Kagoshima Ken.
- Callahan, Rev. W. J., & W., 1893, MES, 10 Ichiban Cho, Matsuyama.
- Callbeck, Miss Louise, 1921, MCC, 12 Agata Cho, Nagano.
- Caloin, Rev. Edmond, 1897, RC, 9 Wakaba Cho, 1 Chome, Yokohama.
- Calvo, Rev. Juan, 1907, RC, Tenshukokyokwai, 191 Nakajima Cho, Kochi.
- Camp, Miss Evelyn A., 1916, ABF, Juso, Osaka.
- Campbell, Miss Agnes D., 1923, ABCFM, Doshisha Jo Gakko, Kyoto.
- Candelaria de Santa Teresa, Sister, RC, 64 Moto Shinten Bigai, Daitotei, Taihoku, Formosa.
- Candida, Sister Superior, RC, Kita 16 Jo, Nishi 2 Chome, Sapporo.
- Cannell, Miss Mona C., 1922, PE, 19 Edo Shimo Cho, Fukui.
- Charlsen, Deaconess V. D., 1909, PE, Aoba Jo Gakuin, 69 Motoyanagi Cho, Sendai.
- Carlson, Rev. C. E., & W., 1913, SAM, (A), Rapid City, S. D., U.S.A.
- Carpenter, Miss M. M., 1895, ABF, 72 Myogadani, Koishikawa Ku, Tokyo.
- Carpentier, Sister Ange, RC, Kwakkyoin Dori, Sendai.
- Cary, Miss Alice, 1915, ABCFM, Morigu, Taisha Mura, Muko Gun, Hyogo Ken.
- Cary, Rev. Frank & W., 1916, ABCFM, 5 Tomioka Cho, 3 Chome, Otaru.
- Case, Miss D., 1915, SPG, Shoin Jo Gakko, Nakayamate Dori, 6 Chome, Kobe.
- Castannier, Rt. Rev. Jean Baptiste, 1899, RC, Tenshudo, Kawaguchi, Osaka.
- Cate, Mrs. Ella S., Ind., 31 Fujimi Cho, 2 Chome, Kojimachi Ku, Tokyo.
- Ceska, Rev. Anton, 1907, RC, Obata Dori, Niigata.
- Cesselin, Rev. J. G. B., 1899, RC, Kita Fukushima Machi, Matsumoto.
- Cettour, Rev. Jeremie, 1895, RC, Tenshudo, Kishiwada, Osaka Fu.
- Chambers, Miss Zuda Lee, 1917, CG, 30 Oiwake Cho, Hongo Ku, Tokyo.
- Chapin, Miss Louise, 1919, PN, Hokuriku Jo Gakko, Kanazawa.
- Chapman, Rev. E. N., 1917, & W., 1916, PN., Shingu, Wakayama Ken.
- Chapman, Rev. G. K., & W., 1921, PN, Fukui, Fukui Ken.
- Chapman, Rev. J. G., & W., 1921, SBC, 1041 Narutaki Machi, Nagasaki.
- Chapman, Rev. J. J., & W., 1899, PE, (A), Gordonsville Va., U.S.A.
- Chappell, Rev. Benj., D. D., 1889, MEFB, 9 Aoyama Gakuin, Shibuya Machi, Tokyo Fu.
- Chappell, Miss Constance, 1912, MCC, Woman's Christian College, Nishi Ogikubo, Tokyo Fu.
- Chappell, Rev. James, & W., 1895, PE, 32 Kita Kuruwa Cho, Maebashi.
- Chappell, Miss Jean, 1921, YWCA, 133 Yamamoto Dori, 4 Chome, Kobe.

- Chappell, Miss M. H., 1912, MEFB, 9 Aoyama Gakuin, Shibuya, Tokyo Fu.
- Charlotte, Sister Superior, 1919, Ind., (A), Community of the Epiphany, Home of the Epiphany, Truro, England.
- Charron, Rev. Isidore A., 1891, RC, Tenshukokyokwai, Hi-meji.
- Chase, Miss Laura, 1915, MEFB, Aoyama Jo Gakuin, Tokyo. (Tel. Aoyama 2011).
- Cheal, Dr. P., M. R. C. S., L. R. C. P., & W., 1920, EPM. Tainan, Formosa.
- Cheney, Miss Alice, 1915, MEFB, Iai Jo Gakko, Hakodate.
- Cherel, Rev. J. M. F., 1892, RC, 6 Omote Sarugaku Cho. Kanda Ku, Tokyo.
- Chope, Miss D. M., 1917, SPG, 108 Zoshigaya, Kotshikawa Ku, Tokyo.
- Clagett, Miss M. A., 1888, ABF, (A), Leitchfield, Grayson Co., Kentucky, U.S.A.
- Clark, Rev. Cyrus A., 1887, ABCFM, Miyazaki.
- Clark, Rev. E. M., & W., 1920, PN, 739 Sumiyoshi, Osaka Fu.
- Clark, Miss L. M., 1919, MCC, Eiwa Jo Gakko, Kofu.
- Clark, Miss R. H., 1924, ABCFM, c/o Rev. E. S. Cobb, Ichijo Dori, Karasumaru Nishi, Kyoto.
- Clarke, Miss Sara F., 1915, PN, Kokutaiji Machi, Hiroshima.
- Clarke, Rev. W. H., 1899, & W., 1900, SBC, (A), 96 Gordon St., Atlanta, Ga., U.S.A.
- Clawson, Miss Bertha F., 1898, UCMS, (A), c/o United Christian Missionary Society, St. Louis, Mo., U.S.A.
- Clazie, Miss Mabel G., 1910, PCC, Tansui, Formosa.
- Clemencia Mas, Sister, RC, 64 Moto Shinten Bigai, Daitotai, Taihoku, Formosa.
- Climpson, Staff-Capt. H. A., & W., 1920, SA, c/o Salvation Army Headquarters, 5 Hitotsubashi Dori, Kanda Ku, Tokyo.
- Cloutier, Rev. Urbanus, 1918, RC, Tenshudo, Higashi 1 Chome, Sapporo.
- Coates, Miss Alice L., 1895, MPW, 10 Moto Shiro Cho, Hamamatsu.
- Coates, Rev. H. H., D. D., (W. Absent), 1890, MCC, 105 Taka Machi, Hamamatsu.
- Coates, Miss Mary, V., 1923, PE, Aoba Jo Gakuin, 69 Motoyanagi Cho, Sendai.
- Coates, Rev. W. G., M. A., B. D., & W., 1922, PCC, Meiji Gakuin, Shiokane, Shiba Ku, Tokyo.
- Cobb, Rev. E. S., & W., 1904, ABCFM, Ichijo Dori, Karasumaru Nishi, Kyoto.
- Cobb, Rev. J. B., & W., 1918, MES, 23 Kitanagasa Dori, 4 Chome, Kobe.
- Cockram, Miss H. S., 1893, CMS, Sasayama Cho, 3 Chome, Kurume.
- Coe, Miss Estella L., 1911, ABCFM, Higashi Machi, Tottori.
- Coe, Miss Orpha M., 1923, MEFB, 6 Aoyama Gakuin, Shibuya Machi, Tokyo Fu. (Tel. Aoyama 2008).
- Colborne, Mrs. W. W., 1897, Ind., Yawata, Hojo, Boshu.
- Cole, Mr. A. B., & W., 1917, SDA, Box 7, Yodobashi P. O., Tokyo Fu.
- Coleman, Mr. H. E., & W., 1907, WSSA, 10 Hinoki Cho, Aka-saka Ku, Tokyo. (Tel. Shiba 6934).
- Coles, Miss A. M. M., 1900, JEB, 7/37 Daido Cho, 4 Chome, Kobe.
- Collins, Mr. H. H., YMCA-T, Hiroshima.
- Combaz, Rt. Rev. Jean Claude, 1880, RC, Oura, Nagasaki.
- Connell, Miss Hannah, 1905, PCC, Tansui Formosa.

- Conrad, Miss Florence, 1921, SBC, Seinan Gakuin, Nishijin Machi, Fukuoka.
- Converse, Miss Clara A., 1889, ABF, 3131 Kanagawa Machi, Yokohama.
- Converse, Mr. G. C., 1915, & W., 1913, YMCA-A, Sumiyoshi, Hyogo Ken. (Tel. Osaka Tosabori 945).
- Cook, Miss M. M., 1904, MES, Lambuth Jo Gakuin, 529 Ishigatsuji Sho, Tennoji, Minami Ku, Osaka.
- Cooke, Miss M. S., 1909, MSCC, Kita Maruya, Kokiso, Nagoya.
- Corey, Rev. H. H., & W., 1919, MSCC, Shimo Suwa.
- Corgier, Rev. Flavina F., 1897, RC, Ishibetsu, Kami Isogori, Hokkaido.
- Cornier, Rev. Alexandre, 1900, RC, Aomori.
- Cornwall-Legh, Miss Mary H., 1916, PE, Kusatsu, Joshu.
- Correll, Rev. I. H., D. D., & W., 1901, PE, 2 Kasumi Cho, Azabu Ku, Tokyo.
- Cotrel, Rev. P. L. M., 1902, RC, Kuroshima Mura, Kita Matsuura Gun, Nagasaki Ken.
- Couch, Miss Sarah M., 1892, RCA, 34 Enokizu Machi, Nagasaki.
- Couch, Miss Helen, MEFB, Kwassuj Jo Gakko, Nagasaki.
- Courtice, Miss S. R., 1910, MCC, (A).
- Cousar, Rev. J. E., 1920, & W., 1918, PS, (A), Bishopville, S. C., U.S.A.
- Coutret, Prof. Charles, RC, Kaisei Chu Gakko, Higashi Yamate Cho, Nagasaki.
- Covell, Mr. J. Howard, & W., 1920, ABF, 1327 Minami Ota Machi, Yokohama.
- Cowl, Rev. J., & W., 1916, CMS, Kanoya Machi, Kimotsuke Gun, Kagoshima Ken.
- Cox, Miss A. M., 1900, CMS (Retired), Miya Machi, Amagasaki, Hyogo Ken.
- Cozad, Miss Gertrude, 1881, ABCFM, (A), 14 Beacon St. Boston, Mass., U.S.A.
- Cragg, Rev. W. J. M., & W., 1911, MCC, Kwansei Gakuin, Kobe. (Tel. Sannomiya 6308).
- Crew, Miss Angie, 1923, CC, 26 Kasumi Cho, Azabu Ku, Tokyo.
- Crowdson, Rev. Ira D., & W., 1922, UCMS, Morigu, Taisha Mura, Hyogo Ken.
- Cribb, Miss E. R., Ind., 17 Kita 2 Chome, Denbo Machi, Osaka Fu.
- Crosby, Miss Amy. R., 1913, ABF, c/o Misaki Tabernacle, 4 Misaki Cho, 1 Chome, Kanda Ku, Tokyo.
- Cumming, Rev. C. K., D. D., 1889, & W., 1892, PS, Asahi Machi, Toyohashi.
- Cunningham, Rev. Collis, & W., 1922, SBC, 141 Konya Machi, Kōkura.
- Cunningham, Rev. W. D., & W., 1901, YMJ, 6 Naka Cho, Yotsuya Ku, Tokyo.
- Currell, Miss Susan McD., 1921, PS, 180 Takajo Machi, Kochi.
- Curtice, Miss L. K., 1914, MEFB, 9 Naka Kawarage Cho, Hirosaki.
- Curtis, Miss Bessy E., 1921, PE, (A), 281 Fourth Ave., New York City, U.S.A.
- Curtis, Miss Edith, 1911, ABCFM, (A), 14 Beacon St., Boston, Mass., U.S.A.
- Curtis, Rev. F.S., & W., 1887, PN, Maruyama Cho, Shimono-seki.
- Curtis, Miss G. P., 1918, PN, Hokusei Jo Gakko, Sapporo.
- Curtis, Rev. W. L., & W., 1890, ABCFM, Nashinoki Cho, Imadegawa Sagaru, Kyoto.

Cuthbertson, Mr. J., & W., 1905, (A), c/o Rev. W. S. Wills, Pennsylvania Buildings, Philadelphia, Pa., U.S.A.
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D

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 Dalibert, Rev. Pierre D., 1894, RC, Dojo-koji, Shirakawa, Fukushima Ken.
 Daniel, Miss N. M., 1898, MEFB, Aoyama Jo Gakuin, Tokyo.
 Darrow, Miss Flora, 1922, RCA, 3 Oura Machi, Nagasaki.
 Daugherty, Miss L. G., 1915, PN, Joshi Gakuin, Kami Niban Cho, Kojimachi Ku, Tokyo.
 Davidson, Miss F. E., 1912, PN, Hokusei Jo Gakko, Sapporo.
 Davis, Mr. J. M., & W., 1905, YMCA-A, (A).
 Dawson, Miss Elizabeth, 1911, MPW, Eiwa Jo Gakko, Maita Machi, Yokohama. (Tel. Chojamachi 2405).
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 Deffrennes, Rev. J. B. Joseph, 1892, RC, Shinobu, Koen Shita, Fukushima.
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 Deiber, Prof. Albert, RC, Meisei Gakko, 16 Esashi Cho, Higashi Ku, Osaka.
 Delahaye, Rev. L. A., 1909, RC, Oite Machi, Shizuoka.
 Demangelle, Rev. Henri A., 1892, RC, 186 To no Tsuji, Kamakura, Kanagawa Ken.
 Demaree, Rev. T. W. B., D. D., & W., 1889, MES, 94 Niage Machi, Oita.
 DeMiller, Miss Virginia, 1921, CMA, c/o Foreign Language School, Kobe.
 Denton, Miss A. Grace, 1919, PE, (A), Caribou, Maine, U.S.A.
 Denton, Miss Mary F., 1888, ABCFM, Doshisha Jo Gakko, Kyoto.
 Derny, Rev. Georges, 1909, RC, 3 Shimo Nakatsu Cho, Osaka Shigai.
 Deruy, Rev. Georges, 1909, RC, Nara.
 Derwacter, Rev. F. M., & W., 1920, ABF, 48 Bozu Machi, Himeji.
 Detweiler, Rev. J. E., D. D., & W., 1910, PN, (A), 156 Fifth Ave., New York City, U.S.A.
 Dickerson, Miss A., 1888, MEFB, Iai Jo Gakko, Hakodate.
 Dietrich, Rev. Jos., 1921, RC, Asahi Machi, Niigata.
 Dievendorf, Mrs. D. K., 1924, CMA, Fukuyama Shi.
 Disbrow, Miss Helen J., 1921, PE, Maruta Machi, Hiromichi Kado, Kyoto.
 Doering, Rt. Rev. Bishop, RC, Okayama.
 Dorothy, Sister, 1922, Community of the Epiphany, Home of the Epiphany, 358 Sanko Cho, Shirokane, Shiba Ku, Tokyo.
 Dortzbach, Rev. Fred., & W., 1922, OMJ, Omi Hachiman.
 Dosker, Rev. R. J., & W., 1916, PN, Tokiwa Machi, Matsuyama, Ehime Ken.
 Dossier, Rev. R. F. F., 1901, RC, Morioka.
 Douglas, Miss Bertha, 1920, USMS, 4250 Daido Machi, 3 Chome, Tennoji, Minami Ku, Osaka.
 Dowd, Miss Annie H., 1889, PS, 180 Takajo Machi, Kochi.
 Dowie, Mr. K. W., B. Sc., B. Arch., 1913, & W., 1915, PCC, Tansui, Formosa.
 Downs, Rev. A. W., & W., 1920, ABCFM, Gakko Cho, Niigata.
 Downs, Rev. Darley, & W., 1919, ABCFM, Karasumaru Dori, Imadegawa Sagaru, Kyoto.

- Dozier, Rev. C. K., & W., 1906, SBC, seinan Gakuin, Nishijin Machi, Fukuoka.
- Drake, Miss K. I., 1909, MCC, 8 Toriizaka, Azabu Ku, Tokyo
- Draper, Rev. G. F., S. T. D., & W., 1880, MEFB, 222 B Bluff, Yokohama.
- Draper, Miss Marion, 1923, MEFB, 221 Bluff, Yokohama
- Draper, Miss W., 1912, MEFB, 221 Bluff, Yokohama.
- Drouart de Lazey, Rev. L. F., 1873, RC, Fukusei Byoin, Koyama Mura Sunto Gun, Shizuoka Ken.
- Drouet, Rev. Fr. Paul, 1910, RC, Tenshudo, Oura, Nagasaki.
- Duncan, Miss Constance, 1922, YWCA, Demizu Agarui, Muro-machi Dori, Kyoto.
- Dunlop, Rev. J. G., D. D., 1887, & W., 1894, PN, Bezai Cho, Tsu, Mie Ken.
- Durgin, Mr. R. L., & W., 1919, YMCA-A, c/o Y.M.C.A., Dairen.
- Duthu, Rev. J. B., 1888, RC, Kawara Machi, San Jo Noboru, Kyoto.
- Dyer, Mr. A. L., & W., 1905, JEB, 1181 of 2 Kakeda, Mikage, Hyogo Ken.

E

- Eadie, Commissioner William, & W., 1923, SA, c/o Salvation Army Headquarters, 5 Hitotsubashi Dori, Kanda Ku, Tokyo.
- Eaton, Miss A. G., 1918, PN, Hokuriku Jo Gakko, Kanazawa.
- Eckel, Mr. W. A., & W., NC, (A), 2905 Troost Ave., Kansas City, Mo., U.S.A.
- Eddy, Mrs. Katherine W., 1923, YWCA, 75 Kobinata Dai Machi, 1 Chome, Koishikawa Ku, Tokyo.
- Edeltruda, Sister, 1922, RC, Sei Rei Shokugyo Gakko, Narayama, Akita.
- Edith Constance, Sister, 1923, Ind., Community of the Epiphany, Home of the Epiphany, 358 Sanko Cho, Shirokane, Shiba Ku, Tokyo.
- Egyde, Rev., RC, Tenshudo, Yamashita Cho, Kagoshima.
- Eleanor Frances, Sister, 1922, Ind., Community of the Epiphany, Home of the Epiphany, 358 Sanko Cho, Shirokane, Shiba Ku, Tokyo.
- Elliott, Miss Isabel, R. N., 1912, PCC, Taihoku, Formosa.
- Ellis, Mr. Charles, & W., Ind., (A), 241-3 Flinder Lane, Melbourne, Victoria, Australia.
- Erffmeyer, Miss Florence, 1911, EC, (A).
- Erickson, Rev. S. M., & W., 1905, PS, 127 Hamano Cho, Takamatsu, Kagawa Ken.
- Eringa, Miss Dora, 1922, RCA, 40 Nakamura Cho, Yokohama.
- Erskine, Rev. Wm. H., & W., 1904, UCMS, 1572 Kishimoto, Mikage, Hyogo Ken.
- Estes, Mr. J. C., YMCA-T, c/o Y.M.C.A., Osaka.
- Evans, Miss A., 1901, CMS, (A), c/o Church Missionary Society, 4 Salisbury Square, London E. C., England.
- Evans, Rev. Charles H., & W., 1894, PE, 536 Naka Machi, Mito.
- Evans, Miss E. M., 1911, PN, Hokusei Jo Gakko, Sapporo.
- Eylenbosch, Mr. Joseph, 1921, RC, 7 Kioi Cho, Kojimachi Ku, Tokyo.

F

- Fage, Rev. Pierre, 1893, RC, Nakayamate Dori, 2 Chome, Kobe.
- Fair, Miss Helen, 1923, ABCFM, 65 Kotojin Machi, 3 Chome, Matsuyama.
- Fairclo, Miss Nellie, 1923, MEFB, 5 Aoyama Gakuin, Shibuya Machi, Tokyo Fu. (Tel. Aoyama 2008).
- Fanning, Miss Katherine, F., 1911, ABCFM, Karasumaru Dori, Imadegawa Sagaru, Kyoto.
- Faucette, Mr. Thomas, YMCA-T, Fukuoka.
- Fauntleroy, Miss Gladys D., 1920, PE, Yamamichi Cho, Hirosaki.
- Faust, Rev. A. K., Ph. D., 1900, & W., 1903, RCUS, 162 Higashi Sanban Cho, Sendai.
- Favier, Rev. Joseph E., 1888, RC, Hyakkoku Machi, Hirosaki.
- Fehr, Miss Vera, 1920, MEFB, Kwassui Jo Gakko, Nagasaki.
- Fernandez, Rev. C., 1922, RC, 191 Nakajima Cho, Kochi.
- Fesperman, Rev. F. L., & W., 1919, RCUS, Muika Machi, Yamagata.
- Field, Miss Mabel L., 1921, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.
- Field, Miss Sarah L., 1911, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.
- Finger, Rev. Fr., 1913, RC, 22 Furukawahoribata Cho, Akita.
- Finlay, Miss Alice L., 1905, MEFB, 143 Kajiya Cho, Kagoshima.
- Firmin, Rev., RC., Kado, Oshima Gun, Kagoshima Ken.
- Fisher, Mrs. C. H. D., 1882, AFB (Retired), Yokohama.
- Fisher, Mr. Galen M., 1898, & W., 1901, YMCA-A, (A).
- Fisher, Mr. Royal H., & W., 1914, ABE, c/o Kwanto Gakuin, Yokohama.
- Fisher, Mr. Sterling, & W., 1923, MES, 23 Kitanagasa Dori, 4 Chome, Kobe.
- Flaujac, Rev. J. M., 1909, RC, 19 Sekiguchi Dai Machi, Koishikawa Ku, Tokyo.
- Fleming, Miss Anna M., 1918, RCA, (A), 289 St. Johns Road, West Toronto, Canada.
- Foote, Miss Edith L., 1923, PE, Karasumaru Dori, Kyoto.
- Foote, Mr. E. W., 1923, PE, St. Paul's University, Ikebukuro, Tokyo Fu.
- Foote, Rev. John A., 1912, & W., 1911, ABE, Juso, 201 Kamitsu Machi, Osaka Fu.
- Forester, Rev. Hon. O. St. M., & W., 1917, CMS, 7 Sasugaya Cho, Koishikawa Ku, Tokyo.
- Foxley, Rev. C., & W., 1909, SPG, 37 Goken Yashiki, Himeji.
- France, Rev. W. F., B. A., & W., 1909, SPG, (A), c/o Rt. Rev. Bishop Heaslett 8 Sakai Cho, Shiba Ku, Tokyo.
- Francis, Miss R. M., 1910, CMA, Fukuyama Shi.
- Francis, Rev. T. R., & W., 1913, CMA, Fukuyama Shi.
- Frank, Rev. J. W., & W., 1912, MES, Uwajima, Ehime Ken. (F. C. Osaka 56362).
- Freeth, Miss F. M., 1912, CMS, Miyaji, Aso Gun, Kumamoto Ken.
- Fressenon, Rev. J. L. M., 1903, RC, Sewaki Cho, Aki no Ura, Nagasaki.
- Friese, Rev. Franz, 1908, RC, 22 Furukawahoribata Cho, Akita.
- Fry, Rev. E. C., & W., 1894, CC, 7 Niho Machi, Utsunomiya, Tochigi Ken.
- Fulghum, Miss S. F., 1918, SBC, (A), Macon, Ga., U.S.A.

- Fullerton, Miss M., 1923, MCC, 8 Torizaka, Azabu Ku, Tokyo.
 Fulton, Rev. C. D., & W., 1917, PS, (A), c/o H. E. Ravenel, Spartanburg, S. C., U.S.A.
 Fulton, Rev. G. W., D. D., & W., 1889, PN, 730 Sumiyoshi, Osaka Fu.
 Fulton, Rev. S. P., D. D., & W., 1888, PS, (A), 153 Fifth Ave. N., Nashville, Tenn., U.S.A.

G

- Gabriel, Rev. Th., 1910, RC, Baba Cho, Tsuruoka, Yamagata Ken.
 Gaessler, Mr. J., 1902, RC, St. Joseph's College, Sumiyoshi, Hyogo Ken.
 Gaines, Miss N. B., 1887, MES, Hiroshima Jo Gakko, Kami Nagarekawa Cho, Hiroshima.
 Gaines, Miss Rachel, 1914, MES (Associated), Hiroshima Jo Gakko, Kami Nagarekawa Cho, Hiroshima.
 Gale, Rev. W. H. & W., 1912, MSCC, (A), 604 Jarvis St., Toronto, Canada.
 Galgey, Miss L. A., 1899, CMS, Nishinomiya Shita, Yoshizu, Fukuyama.
 Gallerey, Prof. Jules, RC, Uragami, Tera no Go, Nagasaki.
 Galonnier, Mr. J. B., 1894, RC, St. Joseph's College, Sumiyoshi Cho, Hyogo Ken.
 Galt, Miss Jessie W., B. A., 1922, EPM, Tainan, Formosa.
 Garcia, Mr. Jos., 1917, RC, 16 Esashi Cho, Higashi Ku, Osaka.
 Gard, Miss B. A., 1920, MEFB, 9 Naka Kawarage Cho, Hiro-saki.
 Gardener, Miss F. E., 1907, CMS, Rokutaiji Machi, Hiroshima.
 Gardiner, Mr. J. McD., & W., 1880, PE (Retired), 22 Dote Sanban Cho, Kojimachi Ku, Tokyo.
 Gardner, Miss Emma Eve, 1921, PS, Kinjo Jo Gakko, Shirakabe Cho, Nagoya.
 Garman, Rev. C. P., & W., 1906, CC, 26 Kasumi Cho, Azabu Ku, Tokyo.
 Garnier, Rev. L. F., 1885, RC, Toyotsu Mura, Sakitsu, Amakusa Gun, Kumamoto Ken.
 Garrard, Capt. M., M. C., 1924, JEB, 56 Kumano Cho, 1 Chome, Kobe.
 Garst, Miss Gretchen, 1912, UCMS, 49 Shin Machi, Fukushima.
 Garvin, Miss A. E., 1882, PN (Retired), Seoul, Korea.
 Gaschy, Prof. Jean Baptiste, RC, St. Joseph's College, Sumiyoshi Cho, Hyogo Ken.
 Gauld, Mrs. William, 1892, PCC, Taihoku, Formosa.
 Gealy, Rev. F. G., & W., MEFB, 8 Aoyama Gakuin, Shibuya Machi, Tokyo. (Tel. Aoyama 2008).
 Geley, Rev. J. B., 1895, RC, 3 Shimo Nakatsu Cho, Osaka Shigai.
 Gelinas, Rev. Calixtus, 1910, RC, 3 Gojo, 10 Chome-kado, Asahigawa, Hokkaido.
 Gerhard, Miss Mary E., 1905, RCUS (Absent), 15th and Race Sts., Philadelphia, Pa., U.S.A.
 Gerhard, Rev. Paul L., 1897, & W., 1902, RCUS, 6 Minami Rokken Cho, Sendai.
 Gibbs, Mr. D. H., YMCA-A, Tokyo.
 Gibbs, Rev. Maurice A. & W., 1919, WM, 1162 Ikebukuro, Tokyo Fu.
 Gifford, Miss Ella M., 1920, ABF, Uchimaru, Morioka.

- Gilbert, Miss Lena M., 1923, YMJ, 6 Naka Cho, Yotsuya Ku, Tokyo.
- Gillespy, Miss J., 1903, JEB, 1 Gower St., London, W. C. 1., England.
- Gillett, Rev. C. S., & W., 1921, ABCFM, 6 Minami Rokken Cho, Sendai.
- Gillett, Miss E. R., 1896, Ind., 123 Yodobashi Machi, Kashiwagi, Tokyo Fu.
- Gillilan, Miss B. E., 1923, PN, Baiko Jo Gakuin, Shimonoseki.
- Giraudias, Rev. J. M., 1903, RC, 35 Akashi Cho, Kyobashi Ku, Tokyo.
- Gist, Miss Annette, 1915, MES, 55 Niage Machi, Oita.
- Gleason, Mr. G., & W., 1901, YMCA-A, (A).
- Glenn, Miss Agnes, HFMA (A), c/o Mrs. Jesse Childs, Belleville, Kans., U.S.A.
- Golla, Rev. Damasus, 1923, RC, Odori, Toyohara Machi, Karafuto.
- Goodwin, Miss L. C., 1915, MEFB, 53 Moto Machi, Hakodate.
- Gorbold, Mrs. R. P., 1892 PN, Wilmina Jo Gakko, Tamatsukuri, Osaka.
- Gordaliza, Rev. B., 1898, RC, Taichu, Formosa.
- Gordon, Mrs. Agnes D., 1872, ABCFM, Nashinoki Cho, Imadegawa Sagaru, Kyoto.
- Govenlock, Miss I., 1912, MCC, Eiwa Jo Gakko, Shizuoka.
- Goyer, Prof. Hippolyte, RC, Gyosei Gakko, Iida Machi, Kojimachi Ku, Tokyo.
- Gracy, Rev. Leon, 1897, RC, Tenshudo, Oura, Nagasaki.
- Grant, Mr. J. P., YMCA-A, Tokyo.
- Graves, Miss Stella M., 1921, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.
- Gray, Miss Gladys V., 1920, PE, Aoba Jo Gakuin, 69 Moto Yanagi Cho, Sendai.
- Gray, Rev. Louis G., & W., 1921, LCA, 456 Oe, Oe Machi, Kumamoto.
- Green, Rev. C. P., & W., 1917, CMA (A), 1214 Dufferin St., Toronto, Canada.
- Greenbank, Miss K. M., 1920, MCC, Eiwa Jo Gakko, Shizuoka.
- Gressitt, Mr. J. Fullerton & W., 1907, ABF, 1166 Kuritagaya, Aoki Cho, Yokohama.
- Griffiths, Miss Mary Bell, MEFB (Retired), Box 520, R. F. D. No. 1, San Diego, Cal., U.S.A.
- Grinand, Rev. Amdee M. Georges, 1902, RC, Tenshukokyo-kwai, Wakayama.
- Griswold, Miss Fanny E., 1889, ABCFM, Iwagami Cho, Maebashi.
- Grote, Mr. John, 1916, RC, 16 Esashi Cho, Higashi Ku, Osaka.
- Guasch, Mr. Antony, 1917, RC, 7 Kioi Cho, Kojimachi Ku, Tokyo.
- Guenin, Rev. Louis Joseph, 1878, RC, (A).
- Guinther, Rev. E. H., 1913, & W., 1923, RCUS, 61 Kozenji Dori, Sendai.
- Gulick, Mr. Leeds, & W., 1921, ABCFM, Niban Cho, Matsuyama.
- Gundert, Prof. Wilhelm, & W., 1906, AEPM, Koto Gakko, Mito.
- Gwinn, Miss Alice E., 1922, ABCFM, Doshisha Jo Gakko, Imadegawa, Kyoto.

H

- Hackett, Mr. Harold W., & W., 1920, ABCFM, 53 Yamamoto Dori, 5 Chome, Kobe.
- Haden, Rev. T. H., D. D., 1895, MES, Kwansei Gakuin, Kobe. (Tel. Sannomiya 3608).
- Hagen, Miss Olive, 1919, MEFB, (A), Lake Linden, Michigan, U.S.A.
- Hager, Miss Blanche D., 1919, MES, Lambuth Jo Gakuin, Ishigatsuji Cho, Tennoji, Minami Ku, Osaka.
- Hager, Rev. S. E., D. D., & W., 1893, MES, 120 Koken Yashiki, Himeji, Hyogo Ken.
- Hagin, Miss Edith, 1919, UCMS, (A), c/o United Christian Missionary Society, St. Louis, Mo., U.S.A.
- Haig, Miss Mary T., 1920 PCC, Taihoku, Formosa.
- Hail, Rev. J. B., D. D., & W., 1877, PN (Retired), Wakayama. Wakayama Ken.
- Hail, Mrs. J. E., 1898 PN, (A), Riverview Ave., Swarthmore, Penn., U.S.A.
- Hallstone, Miss M., 1920, SPG, (A), c/o Koran Jo Gakko, Sanko Cho, Shiba Ku, Tokyo.
- Halbont, Rev. Augustin, 1888, RC, Kurosaki, Nishi Karekine Gun, Nagasaki Ken.
- Hall, Mr. M. E., & W., 1915, ABCFM, 132 Iwagami Cho, Maebashi.
- Halsey, Miss L. S., 1904, PN, Joshi Gakuin, Kami Niban Cho, Kojimachi Ku, Tokyo.
- Hamilton, Miss F. G., 1917, MCC, 8 Torizaka, Azabu Ku, Tokyo.
- Hamilton, Miss Florence, 1914, MSCC, Arigasaki, Matsumoto.
- Hamilton, Rt. Rev. H. J., & W., 1892, MSCC, Higashi Kataha Cho, 3 Chome, Nagoya.
- Hambly, Miss O. P., 1920, MCC, 96 Hoekami Cho, Fukui.
- Hampton, Miss Mary S., MEFB (Retired), 2017 Delaware St., Berkeley, Cal., U.S.A.
- Hannaford, Rev. H. D., & W., 1915, PN, Meiji Gakuin, Sanko Cho, Shiba Ku, Tokyo.
- Hansen, Miss Kate I., 1907, RCUS, 16 Komegafukuro, Juniken Cho, Sendai.
- Haring, Rev. Douglas G., 1917, & W., 1918, ABF, 29 Sanai Cho, Ushigome, Tokyo.
- Harker, Miss Hazel, 1923, UCMS, 354 Nakazato, Takinogawa, Tokyo Fu.
- Harnois, Rev. Francois D., 1894, RC, (A).
- Harper, Miss Ruth, 1917, MCC, Marubori Cho, Ueda, Nagano Ken.
- Harris, Mr. R. W., & W., 1910, JEB, 956 Kami Totsuka, Totsuka Machi, Tokyo Fu.
- Harrison, Rev. E. R., 1916, AuBM, 1489 Sankawa, Chiba.
- Hart, Miss E. C., 1889, MCC, (A), Sackville, N. B., Canada.
- Haslam, Rev. Oliver R., & W., 1918, FMA, (A), 3037 Third Ave. West, Seattle Wash., U.S.A.
- Hassell, Rev. A. P., & W., 1909, PS, 82 Tokushima Hon Cho, Tokushima.
- Hassell, Rev. J. W., & W., 1914, PS, Nakamura, Marugame.
- Hathaway, Miss M. Agnes, 1905, UGC, 50 Takata-Oimatsu Cho, Koishikawa Ku, Tokyo.
- Haven, Miss Marguerite, 1916, ABF, 2 Nakajima Cho, Sendai.
- Hayes, Rev. Warren H., & W., 1916, UB, 1929 Shimo Shibuya, Tokyo Fu. (Tel. Shiba 5429).
- Heaslett, Rt. Rev. S., D. D., & W., 1900, SGP & CMS, 8 Sakai Cho, Shiba Ku, Tokyo.

- Heaton, Miss Carrie A., 1893, MEFB, Sendai.
 Heck, Prof. Emil, RC, Gyosei Gakko, Iida Machi, Kojimachi Ku, Tokyo.
 Heckelman, Rev. F. W., & W., 1906, MEFB, 5 Aoyama Gaku-in, Shibuya Machi, Tokyo Fu. (Tel. Aoyama 2008).
 Heim, Rev. Ludger, 1923, RC, Kita 15 Jo, Sapporo.
 Heimgartner, Sister Pia, 1908, RC, Sei Rei Shokugyo Gakko, Narayama, Akita.
 Heinrich, Rev. A., RC, Gyosei Gakko, Iida Machi, Kojimachi Ku, Tokyo.
 Hempstead, Miss Ethel L., 1921, MPW, 105 Tamanoi Cho, Minami Ku, Nagoya.
 Hendricks, Rev. K. C., & W., 1921, UCMS, 7 Tajiri, Soneda, Fukushima.
 Hendrickson, Miss Reba M., 1921, LCA, 337 Aza Haruyoshi, Fukuoka.
 Hennigar, Rev. H. C., & W., 1905, MCC, Yotsuya, Matsumoto.
 Henty, Miss A. M., 1905, CMS, Seishi Jo Gakuin, Ashiya, Hyogo Ken.
 Henvers, Rev., RC, Okayama.
 Hepner, Rev. C. W., & W., 1912, LCA, 754 Shinden, Ashiya, Hyogo Ken.
 Hereford, Rev. W. F., D. D., & W., 1902, PN, Kokutaiji Machi, Hiroshima.
 Herner, Mr. F., 1902, RC, St. Joseph's College, Sumiyoshi, Hyogo Ken.
 Herrmann, Rev. Paul, 1911, RC, 47 Hirosaka Dori, Kanazawa.
 Herve, Rev. Francois Julien, 1897, RC, 37 Moto Machi, Hakodate.
 Hesketh, Miss E., 1924, JRM, 160 Yoban Cho, Sendai.
 Hessler, Miss Minnie K., 1907, FMA, Kakogawa, Banshu.
 Heuvers, Mr. Hermann, 1923, RC, 7 Kioi Cho, Kojimachi Ku, Tokyo.
 Heuzet, Rev. A. E., 1895, RC, Tenshudo, Urakami, Nagasaki.
 Hewett, Miss Ella J., MEFB (Retired), 2017 Delaware St., Berkeley, Cal., U.S.A.
 Heywood, Miss C. Gertrude, 1904, PE., c/o Rt. Rev. Bishop McKim, St. Paul's University, Ikebukuro, Tokyo Fu.
 Higli, Mr. A., 1904, RC, St. Joseph's College, Sumiyoshi, Hyogo Ken.
 Hilarion, Rev., RC, Tenshudo, Naze, Oshima Gun, Kagoshima Hyogo Ken.
 Hilburn, Rev. S. M., & W., 1923, MES, Eki Mae, Ashiya, Hyogo Ken.
 Hilliard, Rev. F., & W., 1921, MCC, 14 Nakatajo Machi, Kanazawa.
 Hind, Rev. J., (1890), & W., (1891), CMS, 107 Higashi Kaji Machi, Kokura. (F. C. Fukuoka 5899).
 Hipp, Rev. Alexis, 1910, RC, 5 Jo Dori, 11 Chome, Asahigawa.
 Hittle, Miss Dorothy, 1919, PE, Yamamichi Cho, Hirosaki.
 Hoare, Miss D., 1920, JEB, 534 Zoshigaya Takata Machi, Tokyo Fu.
 Hoekje, Rev. Willis G., 1907, & W., 1908, RCA, (A), c/o Rev. G. Hondelink, 417 Alexander St., Rochester, N.Y., U.S.A.
 Hodges, Miss Olive I., 1902, MPW, Eiwa Jo Gakko, Maita Machi, Yokohama. (Tel. Chojia Machi 2405).
 Hoffheins, Miss Mary V., 1923, RCUS, 125 Tsuchidoi, Sendai.
 Hoffmann, Mr. Hermann, 1910, RC, 7 Kioi Cho, Kojimachi Ku, Tokyo.
 Holland, Miss C. G., 1915, MES, 35 Nakayamate Dori, 4 Chome, Kobe.

- Holland, Miss J. M., 1888, Ind., (A), 1 Queens Road, Rock Ferry, Cheshire, England.
- Holmes, Rev. C. P., & W., 1906, MCC, 96 Hokoekami Cho, Fukui.
- Holmes, Rev. J. C., & W., 1913, ABCFM, (A), 14 Beacon St., Boston, Mass., U.S.A.
- Holmes, Miss M., 1915, SPG, Kami Hon Machi, 1 Chome, Kochi.
- Holtom, Rev. D. C., Ph. D., & W., 1910, ABF, 65 Miyashita Cho, Kojimachi Ku, Tokyo.
- Horn, Rev. E. T., & W., 1911, LCA, Kyushu Gakuin, Kumamoto.
- Horne, Miss A. C. J., 1906, CMS, Azamu Cho, Nogata Machi, Kurate Gun, Fukuoka Ken.
- Horobin, Miss H. M., 1923, MSCC, Arigasaki, Matsumoto.
- Hospers, Miss Hendrine E., 1913, RCA, Kita Hori Bata Cho, Saga.
- Hotson, Miss Jennie L., 1918, PCC, Taihoku, Formosa.
- Houtin, Rev. M. F., 1920, RC, 19 Sekiguchi, Dai Machi, Koishikawa Ku, Tokyo.
- Howard, Miss R. D., 1891, CMS, 61 Ajiwara Cho, Higashi Ku, Osaka.
- Howe, Miss Annie L., 1887, ABCFM, 22 Nakayamate Dori, 6 Chome, Kobe.
- Howey, Miss Harriet M., 1916, MEFB, Kwassui Jo Gakko, Nagasaki.
- Hoyt, Miss Olive S., 1902, ABCFM, 65 Kotojin Machi, 3 Chome, Matsuyama.
- Hoz. Rt. Rev. T., 1904, RC, 64 Moto Shinten Bigai, Daitotei, Taihoku, Formosa.
- Hughes Miss A. M., 1897., CMS, Minami Kinen Dori, Rumoi, Teshio, Hokkaido.
- Humphreys, Miss Marian, 1915, PE, Hodono Naka Cho, Akita.
- Hunter, Rev. J. B., & W., 1920, UCMS, 16 Naka Naga Machi, Akita.
- Hurd, Miss H. R., 1911, MCC, (A).
- Husted, Miss Edith E., 1911, ABCFM, 59 Nakayamate Dori, 6 Chome, Kobe.
- Hutchinson, Rev. A. C., & W., 1909, CMS, 476 Shirayama Cho, Kurume.
- Hutchinson, Rev. E. G., 1916, CMS, (A), 57 Oakfield Road, Clifton, Bristol, England.
- Hutt, Rev. A. J., 1898, RC, Hakodate.

I

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- Iglehart, Rev. E. T., D. D., & W., 1904, MEFB, 6 Aoyama Gakuin, Shibuya Machi, Tokyo Fu.
- Ihde, Rev. W. A., & W., 1922, MEFB, 2 Naebo Cho, Sapporo.
- Imbrie, Rev. Wm., D. D., & W., 1875, PN (Retired).
- Imhoff, Miss Louisa, MEFB (Retired), c/o Mrs. D. C. Doane, Normal, Neb., U.S.A.
- Imhoff, Mr. Ch., 1908, RC, 16 Esashi Cho, Higashi Ku, Osaka.
- Isaac, Miss Irene, 1918, MSCC, (A), 604 Jarvis St., Toronto, Canada.

J

- Jacques, Mr. S. G., & W., 1916, SDA, (A).
 Jacquet, Rev. Claude, 1881, RC, 161 Moto Tera Koji, Sendai.
 Jakobs, Rev. Titus, 1923, RC, Kita 15 Jo, Sapporo.
 James, Miss M. S., 1922, AFP, 30 Koun Cho, Mita, Shiba, Tokyo.
 Janning, Mr. J., 1917, RC, St. Joseph's College, Sumiyoshi Cho, Hyogo Ken.
 Jefferson, Mr. E. M., & W., YMCA-A, Mukden.
 Jenkins, Miss Louise F., 1920, ABF, Woman's Christian College, Iogimura, Tokyo, Fu.
 Jesse, Miss Mary D., 1911, ABF, 2 Nakajima Cho, Sendai.
 Joannes, Prof. Laurent, RC, Kaisei Chu Gakko, Higashi Yamate Cho, Nagasaki.
 Johns, Mr. H. W., & W., 1919, MEFB, c/o Kyo Bun Kwan, 1 Ginza, 4 Chome, Tokyo.
 Johnson, Miss Katherine, 1922, MES, Eki Mae, Ashiya, Hyogo Ken.
 Johnstone, Miss J. M., 1902, PN, Baiko Jo Gakuin, Shimono-seki.
 Joly, Rev. E. C., 1895, RC, Fukuoka.
 Jones, Rev. H. P., & W., 1908, MES, Kwansei Gakuin, Kobe. (Tel, Sannomiya 3608).
 Jones, Thomas E., 1917, & W., 1914, AFP, 14 Dai Machi, 1 Chome, Mita, Shiba, Tokyo.
 Jones, Mr. Tudor J., 1923, JEB, 956 Kami Totsuka Machi, Tokyo Fu.
 Jordan, Rev. Didymus, 1921, RC, Hiroshima Mura, Sapporo.
 Jorgensen, Mr. A., & W., 1912, YMCA-A, (A).
 Jost, Miss H. J., 1898, MCC (A).
 Jubillac Rev., 1923, RC, Tenshudo, Tamatsukuri, Higashi Ku, Osaka.
 Judson, Miss Cornelia, 1887, ABCFM, 42 Niban Cho, Matsuyama.
 Juergensen, Miss Agnes, 1913, AG, (A).
 Juergensen, Mr. C. F., & W., 1913, AG, (A).
 Juergensen, Mr. J. W., & W., 1919, AG, 736 Aza Takinogawa, Takinogawa, Tokyo Fu.
 Juergensen, Miss Marie, 1913, AG, (A).

K

- Karen, Rev. A., & W., 1922, LEF, Kami Suwa, Nagano Ken.
 Karns, Miss B., 1919, NC, (A), Erin, Tenn. U.S.A.
 Kaufman, Miss Emma R., 1913, YWCA, 2 Sadawara Cho, 3 Chome, Ushigome Ku, Tokyo.
 Keagey, Miss M. D., 1908, MCC, Hyakkoku Machi, Kofu.
 Keel, Mr. Robert, 1913, RC, 7 Kioi Cho, Kojimachi Ku, Tokyo.
 Keen, Miss E. M., 1896, CMS, Yamashita Shataku, Wakamatsu Shi, Fukuoka Ken.
 Kellam, Mrs. Lucile C., 1923, PE, St. Luke's Hospital, Tsukiji, Tokyo.
 Kennard, Rev. J. Spencer, Jr., & W., 1920, ABF, 40 Kami Niban Cho, Kojimachi Ku, Tokyo.
 Kennion, Miss Olive, SPG, 56 Yuki no Go Sho, Hirano, Kobe.
 Kent, Miss Bernice, W., 1922, UGC, 50 Takata Oimatsu Cho, Koishikawa Ku, Tokyo.
 Kerr, Rev. Wm. C., & W., 1908, PN, Hitsu Undo, Seoul, Korea.
 Kettlewell, Rev. F., 1905, SPG, 5 A Nakayamate Dori, 3 Chome, Kobe.

- Kibby, Dr. S. V., 1921, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Kidwell, Miss Lola M., MEFB (Retired), Colorado Springs, Col., U.S.A.
- Kilbourne Rev. E. L., OMS, 391 Kashiwagi, Yodobashi, Tokyo.
- Kilburn, Miss Elizabeth H., 1919, MEFB, 596 Kuhonji, Oe Cho, Kumamoto.
- Kilheffer, Miss Marie, 1919, MEFB, (A), Rockwell City, Iowa, U.S.A.
- Killam, Miss Ada, 1902, MCC, Marubori Cho, Ueda, Nagano Ken.
- Kinney, Miss Janie M., M. A., 1905, PCC, Tansui, Formosa.
- Kinold, Rev. Wenceslaus, 1907, RC, Kita 11 Jo, Higashi 2 Chome, Sapporo.
- Kirkaldy, Miss M., 1924, JRM, 160 Kita Yoban Cho, Sendai.
- Kirtland, Miss Leila G., 1910, PS, (A), 156 Fifth Ave., North, Nashville, Tenn, U.S.A.
- Kludas, Mrs. Evangeline, 1920, HFMA, (A), Scotts Mills, Oregon, U.S.A.
- Kludt, Miss Anna M., 1922, ABF, 72 Myogadani, Koishikawa Ku, Tokyo.
- Knapp, Deaconess Susan T., 1918, PE, c/o Rt. Rev. Bishop McKim. St. Paul's University, Ikebukuro, Tokyo Fu.
- Knipp, Rev. J. Edgar, & W., 1900, UB, 36 Kasegi Cho, Otsu.
- Knudten, Rev. A. C., & W., 1920, LCA, Tashiro Cho, Higashi Ku, Nagoya.
- Koch, Mr. Alfred, & W., 1924, SDA, Box 7, Yodobashi P. O., Tokyo.
- Koehl, Mr. Jos., 1909, RC, 16 Esashi Cho, Higashi Ku, Osaka.
- Koehl, Mr. L., 1909, RC, St. Joseph's College, Sumiyoshi, Hyogo Ken.
- Kowartz, Rev. Angellus, 1910, RC, Odori, Toyohara Machi, Karafuto.
- Kraft, Mr. E. J., & W., 1921, SDA, Box 7, Yodobashi P. O., Tokyo Fu.
- Kramer, Miss Lois F., 1917, EC, 93 Takehaya Cho, Koishikawa Ku, Tokyo.
- Kramer, Miss Sarah C., 1918, EC, (A), 649 Illinois Ave., Ottawa, Ill., U.S.A.
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- Kriete, Rev. C. D., & W., 1911, RCUS, 1016 Muika Machi, Yamagata, (F. C. Tokyo 29312).
- Kuecklich, Miss Gertrude, 1922, EC, 93 Takehaya Cho, Koishikawa Ku, Tokyo.
- Kunigunde, Sister, 1922, RC, Sei Rei Shokugyo Gakko, Narayama, Akita.
- Kuyper, Rev. Hubert, 1911, & W., 1912, RCA, Elsei Kwan Nai, Oita, Kyushu. (F. C. Fukuoka 3322).

L

- Lackner, Miss E. A., 1917, MCC, 380 Sunahara, Yanagi Shima, Kameido, Tokyo Fu.
- Lade, Miss Helen R., 1922, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Lafon, Rev. Jean Henri, 1881, RC, Toramaru, Koriyama, Fukushima Ken.
- Lake, Rev. L. C., & W., 1916, PN, Sapporo.
- Lamb, Miss Edith, 1922, JEB, 5 Hikawa Cho, Akasaka Ku, Tokyo.

- Lamott, Rev. Willis C., & W., 1919, PN, Meiji Gakuin, Sanko Cho, Shiba Ku, Tokyo.
- Lancaster, Miss Cecille, 1920, SBC, Seinan Jo Gakuin, Itozu, Kokura Shigai.
- Landis, Mrs. H. M., 1888, PN, Nihon Enoki Cho, Shiba Ku, Tokyo.
- Landsborough, Mr. David, M. A., M. B., C. M., & W., 1895, EPM, (A).
- Lane, Miss E. A., 1912, CMS, Seishi Jo Gakuin, Ashiya, Hyogo Ken.
- Lang, Rev. Wolfgang, 1912, RC, Kita 15 Jo, Higashi 1 Chome, Sapporo.
- Laning, Miss Mary, 1908, PE, Tenma, Nara.
- Lansing, Miss Harriet M., 1893, RCA, (A), 25 E. 22 St., New York City, U.S.A.
- Larsen, Mr. D. O., & W., 1921, OMJ, Shukugawa, Hankyu, Ensen, Hyogo Ken.
- Laug, Mr. George W., 1921, RCA, 5 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo. (Tel. Takanawa 820).
- Laughton, Capt. James F., & W., 1921, ABF, 115 Kamiyamada, Mikage, Kobe.
- Lawrence, Miss F. H., 1919, CMS, (A), 1 Arnewood Road, West Southbourne, Bournemouth, England.
- Lawton, Miss Phoebe, 1923, SBC, Kami Tanaka Machi, Shimonoeki.
- Lawyer, Mr. K. C., YMCA-T, Himeji.
- Layman, Rev. H. L. D. D., & W., 1895, MP, (A), 231 West Lorain St., Oberlin, Ohio, U.S.A.
- Lea, Rt. Rev. Arthur, D. D., & W., 1897, CMS, Kami Haruyoshi, Fukuoka.
- Learned, Rev. D. W., & W., 1875, ABCFM, Imadegawa Dori, Teramachi Nishi, Kyoto.
- Leavitt, Miss Julia, 1881, PN, Tanabe, Wakayama Ken.
- Ledian, Miss Ella, 1916, MCC, 14 Saibansho Dori, Kanazawa.
- Lee, Miss Elizabeth M., 1914, MEFB, Fukuoka Jo Gakko, Fukuoka.
- Lee, Miss Mabel, 1903, MEFB, 596 Kuhonji, Oe, Oe Cho, Kumamoto.
- Leet, Mr. L. D., 1923, YMCA-A, 22 Gochome, Fujimicho, Kojimachi, Ku, Tokyo.
- Lefert, Rev., RC, Tottori.
- Lehman, Miss Lois, 1922, UCMS, 16 Naka Naga Machi, Akita.
- Lehman, Prof. Edward, RC, Kaisei Chu Gakko, Higashi Yamate Cho, Nagasaki.
- Leininger, Rev. A. A., & W., 1922, EC, 500 Shimo Ochiai Mura, Tokyo Fu.
- Lemarie, Rev. F. P., 1898, RC, Yatsushiro, Kumamoto Ken.
- Lemoine, Rev. C. J., 1894, RC, 85 Yamate Cho, Yokohama.
- Leopold, Rev., RC, Sekigure, Oshima Gun, Kagoshima Ken.
- Lindgren, Rev. Ruben, & W., 1917, LEF, (A), Fredriksgatan 42, Helsingfors Finland.
- Lindsay, Miss O. C., 1912, MCC, (A).
- Lindsey, Miss Lydia A., 1907, RCUS, 16 Komegafukuro, Juniken Cho, Sendai.
- Lindstrom, Rev. H., & W., 1891, CMA, Kitano Cho, 3 Chome, Kobe.
- Linn, Rev. J. A., & W., 1922, LCA, 5 Kamifujimae, Hongo Ku, Tokyo.
- Linn, Rev. J. K., & W., 1915, LCA, 388 Shinyashiki, Kumamoto.
- Lippard, Rev. C. K., D. D., & W., 1900, LCA, 1081 Inoshiri, Ashiya, Hyogo Ken.

- Lissarague, Rev. Jean Baptiste, 1901, RC, 18 Muko Yanagiwara, 1 Chome, Asakusa Ku, Tokyo.
- Livingston, Miss Annie A., 1913, EPM, Shoka, Formosa.
- Lloyd, Miss Jeannie, 1903, EPM, Tainan, Formosa.
- Lloyd, Rev. J. H., & W., 1908, PE, (A), 323 East Freemason St., Norfolk, Va., U.S.A.
- Logan, Rev. C. A., & W., 1902, PS, 171 Terashima Machi, Tokushima.
- Lombard, Rev. F. A., & W., 1903, ABCFM, Muromachi Dori, Imadegawa Agarui, Kyoto.
- London, Miss M. H., 1907, PN, Joshi Gakuin, Kami Niban Cho, Kojimachi Ku, Tokyo.
- Loomis, Miss Clara D., 1902, WU, 212 Bluff, Yokohama.
- Lorbeer, Mr. F. I., & W., 1919, OMJ, Omi Hachiman.
- Lucida, Sister, 1922, RC, Sei Rei Byoin, Naga Machi, Kanazawa.
- Lumpkin, Miss Estelle, 1911, PS, Tokushima Hon Cho, Tokushima.
- Luthy, Rev. S. R., & W., 1923, MEFB, 5 Shimo Shirokane Cho, Hirosaki.
- Lynn, Mrs. Hazel B., 1921, WU, 212 Bluff, Yokohama.

M

- Macdonald, Miss A. C., 1904, Ind., 11 Sakae Cho, Shiba Ku, Tokyo.
- MacDuff, Miss Esther, 1921, PN, Meiji Gakuin, Sanko Cho, Shiba Ku, Tokyo.
- MacKay, Mr. G. W., M. A., & W., 1911, PCC, Taihoku, Formosa.
- Mackenzie, Miss V. M., 1919, PN, Wilmina Jo Gakko, Tamatsukuri, Osaka.
- Mackintosh, Miss Sabine, 1916, EPM, (A).
- MacNair, Mrs. T. M., 1880, PN (Retired), 156 Fifth Ave., New York City, U.S.A.
- Madden, Miss Maude W., Ind., 99 Tenmabashisuji, 1 Chome, Osaka.
- Madden, Mr. M. B., 1895, Ind., 99 Tenmabashisuji, 1 Chome, Osaka.
- Madeley, Rev. W. F., 1898, PE, 9 Motokaji Cho, Sendai.
- Makeham, Miss S. E., 1902, MSCC, Kitsune Ike, Nagano.
- Mander, Miss Mary E., 1915, SPG, (A), c/o Miss Ballard, 3 Yurai Cho, Ushigome Ku, Tokyo.
- Mann, Miss Irene P., 1896, PE, Shiken Cho, Nikko, Tochigi Ken.
- Mann, Rev. J. C., & W., 1905, Wajoden, Nishinomiya Machi, Hyogo Ken.
- Marmonier, Rev. Petrus, 1900, RC, Tenshukokyokwai, Maizuru, Kyoto Fu.
- Marsh, Miss Carolyn, 1921, YWCA, 960 Nozaki Cho, Kita Ku, Osaka.
- Marshall, Rev. D. F., B. D., 1923, PCC, Tansui, Formosa.
- Martin, Rev. Jean Marie, 1910, RC, Kokyokwai, Moji.
- Martin Prof. J. V., & W., 1900, MEFB, 10 Aoyama Gakuin, Shibuya Machi, Tokyo Fu. (Tel. Aoyama 2008).
- Martin, Miss Mary F., 1923, PS, 2189 Fukiai Cho, Kobe.
- Mary Katherine, Sister, 1919, Community of the Epiphany, Home of the Epiphany, 358 Sanko Cho, Shirokane, Shiba Ku, Tokyo.
- Mathon, Rev. Remi Louis, 1894, RC, Hirokoji, Ichinoseki, Iwate Ken.

- Matthews, Rev. W. K., & W., 1902, MES, Kwansei Gakuin, Kobe. (Tel. Sannomiya 3608).
- Mauk, Miss Laura, 1915, EC, 84 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546).
- Maurice, Rev., RC, Tenshudo, Naze, Oshima Gun, Kagoshima Ken.
- Maxime, Rev., RC, Tenshudo, Naze, Oshima Gun, Kagoshima Ken.
- May, Miss Pauline, 1922, MEFB, Kwassui Jo Gakko, Nagasaki.
- Mayer, Rev. Paul S., & W., 1909, EC, 500 Shimo Ochiai Mura, Tokyo Fu. (F. C. Tokyo 54201).
- Mayet, Rev. Gustave, 1921, RC, 19 Sekiguchi Dai Machi, Koishikawa Ku, Tokyo.
- Mayrand, Rev. P. A., 1889, RC, 63 Moto Machi, Hachioji.
- McAlpine, Rev. R. E., D. D., 1885, & W., 1887, PS, Susaki Machi, Kochi Ken.
- McArthur, Miss K. W., 1919, MCC, 8 Toriizaka, Azabu Ku, Tokyo.
- McCaleb, Mr. J. M., & W., 1892, Ind., 68 Zoshigaya, Tokyo Fu.
- McCall, Rev. C. F., & W., 1908, UCMS, 8 Shima Honcho, Tsukiji, Akita.
- McCauley, Mrs. J. K., 1880, PN (Retired), 2112 West 27th St., Los Angeles, Cal., U.S.A.
- McCausland, Miss Isabelle, 1920, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.
- McCoy, Rev. R. D., & W., 1904, UCMS, 35 Nakano Cho, Ichigaya, Ushigome Ku, Tokyo.
- McCrory, Miss C. H., 1912, PN, Tomeoka Cho, Otaru, Hokkaido.
- McDonald, Miss M. D., 1911, PN, 102 Tsunohazu, Shinjiku, Tokyo.
- McElroy, Rev. I. S., Jr., & W., 1919, PS, Marugame, Kagawa Ken.
- McGill, Miss Mary B., Ind., Hibarigaoka, Kawanishi Kyokunai, Hyogo Ken.
- McGrath, Miss Etta S., 1917, PE, Karasumaru Dori, Kyoto.
- McGregor, Miss Grace, 1920, YWCA, 133 Yamamoto Dori, 4 Chome, Kobe.
- McIlwaine, Rev. W. A., & W., 1919, PS, 37 Aoi Cho, Higashi Ku, Nagoya.
- McIlwaine, Rev. W. B., D. D., 1889, & W., 1891, PS, 221 Suido Cho, 3 Chome, Kochi.
- McInnes, Miss B., 1924, JRM, 160 Yoban Cho, Sendai.
- McIntosh, Miss Elsie, 1921, YWCA, 960 Nozaki Cho, Kita Ku, Osaka.
- McKechnie, Mr. A. R., & W., 1920, PE, St. Paul's College, Ikebukuro, Tokyo.
- McKenzie, Rev. A. P., & W., 1920, MCC, 6 Hisaya Cho, 8 Chome, Higashi Ku, Nagoya.
- McKenzie, Rev. D. R., D. D., & W., 1888, MCC, 23 Kami Tomizaka Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 638, F. C. Tokyo 24908).
- McKim, Miss Bessie, 1904, PE, 32 Kita Kuruwa Cho, Maebashi.
- McKim, Rev. J. Cole, & W., 1914, PE, 20 Inari Machi, Koriyama.
- McKim, Rt. Rev. John, D. D., 1880, PE, St. Paul's College, Ikebukuro, Tokyo Fu.
- McKim, Miss Nellie, 1915, PE, St. Paul's College, Ikebukuro, Tokyo Fu.

- McKinnon, Miss Claire, 1921, YWCA, 75 Kobinatadai Machi, Koishikawa, Tokyo.
- McKnight, Rev. W. Q., & W., 1920, CC, 41 Karahōri Cho, Sendai.
- McLean, Miss A. E., 1923, MCC, 8 Toriizaka, Azabu Ku, Tokyo.
- McLeod, Miss A. O., 1910, MCC, Eiwa Jo Gakko, Shizuoka.
- McLeod, Rev. Duncan, B. A., B. D., & W., 1907, PCC, Taihoku, Formosa.
- McNaughton, Miss Margaret, 1923, YWCA, 133 Yamamoto Dori, 4 Chome, Kobe.
- McNeal, Mr. Mark, 1914, RC, 7 Kiōi Cho, Kojimachi Ku, Tokyo.
- McWilliams, Rev. W. R., & W., 1916, MCC, (A), Methodist Mission Rooms, 299 Queen St. W., Toronto, Ont., Canada.
- Mead, Miss Bessie, 1904, PE, Kasumi Cho, Yamagata.
- Mead, Miss Lavinia, 1890, ABF, Juso, Osaka.
- Megaffin, Miss B. I., 1922, MCC, 8 Toriizaka, Azabu Ku, Tokyo.
- Meinzing, Mr. G., 1922, RC, St. Joseph's College, Sumiyoshi, Hyogo Ken.
- Meline, Miss Agnes S., 1919, ABF, 3131 Kanagawa Machi, Yokohama.
- Mercedes de la Cruz, Sister, RC, 64 Moto Shinten Bigai, Daitotei, Taihoku, Formosa.
- Metcalf, Rev. D. F., 1921, Ind., Kaibara, Hikami Gun, Hyogo Ken.
- Meyers, Rev. J. T., D. D., & W., 1893, MES, Eki Mae, Ashiya, Hyogo Ken.
- Mickle, Mr. J. J., & W., 1921, MES, Kwansei Gakuin, Kobe.
- Miebach, Rev. David, 1910, RC, Tenshudo, Kutchan, Hokkaido.
- Migdalek, Rev. Alphons, 1912, RC, 47 Hirosaka Dori, Kanazawa.
- Miles, Miss Mary, 1921, PN, Hokuriku Jo Gakko, Kanazawa.
- Miller, Mr. Adam W., & W., 1922, CG, 30 Oiwake Cho, Hongo Ku, Tokyo.
- Miller, Miss Alice, 1896, Ind., 789 Sendagaya, Tokyo Fu.
- Miller, Rev. H. K., & W., 1892, RCUS, 93 Tani Cho, Ichigaya, Ushigome Ku, Tokyo.
- Miller, Rev. L. S. G., & W., 1907, LCA, 351 Zeho Oe Mura, Kumamoto.
- Millican, Rev. Roy W., & W., 1911, FMA, 24 Waritsuka Dori, 1 Chome, Kobe.
- Milliken, Miss E. P., 1884, PN, 102 Tsunohazu, Shinjiku, Tokyo.
- Millman, Rev. R. M., & W., 1909, MSCC, Naka Hatcho, Toyohashi.
- Mills, Mr. E. O., & W., 1908, SBC, (A).
- Minkinen, Rev. T., (W. Absent), 1905, LEF, Iida Machi, Nagano Ken.
- Minnis, Mr. G. F., & W., YMCA-T, Yamaguchi.
- Mintle, Miss Rosa, 1908, HFMA, (A), Glenwood, Iowa, U.S.A.
- Modesta Arguello, Sister, RC, Tenshudo, Takao, Formosa.
- Mohler, Miss Anna M., 1923, PE, c/o Rt. Rev. Bishop McKim, St. Paul's University Ikebukuro, Tokyo Fu.
- Mohr, Rev. Jos., 1908, RC, 47 Hirosaka Dori, Kanazawa.
- Mokma, Mr. Gerald, 1922, RCA, Tozan Gakuin, Nagasaki.
- Monk, Miss A. M., 1904, PN, Hokusei Jo Gakko, Sapporo.
- Montagu, Rev. E. L., 1902, RC, 31 Tatamiya Cho, Sendai.
- Montgomery, Rev. W. E., B. D., & W., 1909, EPM, Tainan, Formosa.

- Moody, Rev. Campbell N., 1895, & W., 1910, EFM, Shoka, Formosa.
- Moon, Miss Mira B., 1911, MEFB, 9 Aoyama Gakuin, Shibuya Machi, Tokyo Fu. (Tel. Aoyama 2008).
- Moore, Rev. J. P., D. D., 1883, RCUS, (A), 15th and Race Sts., Philadelphia, Pa., U.S.A.
- Moore, Rev. J. W., D. D., 1890, & W., 1893, PS, Hanazono-cho, Takamatsu, Kagawa Ken.
- Moran, Rev. S. F., & W., 1916, ABCFM, Morigu, Taisha Mura, Muko Gun, Hyogo Ken.
- Morgan, Miss A. E., 1889, PN, (A), 156 Fifth Ave., New York City, U.S.A.
- Moss, Miss Adelaide, 1918, MSCC, (A), 604 Jarvis St., Toronto, Canada.
- Moule Rev. G. H., & W., 1922, CMS, 1612 Ikebukuro, Tokyo Fu.
- Munroe, Mr. Alex. & W., 1920, AG, Takinogawa, Tokyo Fu.
- Munroe, Rev. H. H., 1905, & W., 1906, PS, Hamano Cho, Takamatsu, Kagawa Ken.
- Murray, Miss Edna B., 1921, PE, c/o Rt. Rev. Bishop McKim, St. John's University, Ikebukuro, Tokyo Fu.
- Mutschler, Mr. J., 1893, RC, St. Joseph's College, Sumiyoshi, Hyogo Ken.
- Myers, Rev. H. W., D. D., & W., 1897, PS, 112 Yamamoto Dori, 4 Chome, Kobe.
- Mylander, Miss Ruth, 1909, FMA, (A), North Platte, Neb., U.S.A.

N

- Nace, Rev. I. G., & W., 1920, RCUS, Dote Machi, Akita.
- Nash, Miss E., 1891, CMS, Nishi Cho, Yonago Machi, Tottori Ken.
- Neely, Miss Clara J., 1899, PE, Tera Machi, Gojo Sagaru, Kyoto.
- Nelson, Pastor, A. N., & W., 1918, SDA, Box 7, Yodobashi P. O., Tokyo Fu.
- Neville, Miss L., 1905, SPG, Odawara Machi, Kanagawa Ken.
- Newbold, Deaconess Elizabeth G., 1907, PE, (A), 281 Fourth Ave., New York City, U.S.A.
- Newbury, Miss Georgia M., 1921, ABF, 2 Nakajima Machi, Sendai.
- Newcomb, Miss Ethel, 1913, MES, Lambuth Jo Gakuin, 529 Ishigatsuji Cho, Tennoji, Minami Ku, Osaka.
- Newell, Rev. H. B., & W., 1887, ABCFM, 34 Onari Machi, Keijo, Korea.
- Newlin, Miss Edith, 1918, AFP, (A), Earlham, Iowa, U.S.A.
- Newton, Rev. J. C. C., D. D., & W., 1888, (Retired), 21 Avery Drive, Atlanta, Ga., U.S.A.
- Nichols, Mr. Bert, YMCA-T, Nagoya.
- Nichols, Rev. Shirley H., & W., 1911, PE, Yamamichi Cho, Hirosaki.
- Nichols, Mr. Stewart B., 1922, ABCFM, Muromachi Dori, Imadegawa, Agaru, Kyoto.
- Nicholson, Herbert V., 1915, & W., 1920, AFP, 816 Bizen Machi, Mito, Ibaraki Ken.
- Nicodema, Sister, 1911, RC, Sei Rei Byoni, Naga Machi, Kanazawa.
- Nicodemus, Prof. F. B., & W., 1916, RCUS, 60 Kozenji Dori, Sendai.

- Nielsen, Rev. J. P., & W., 1909, LCA, (A), 541 Lexington Ave., New York City, U.S.A.
- Nielson, Rev. Andrew B., M. A., 1895, EPM, Tainan, Formosa.
- Niessing, Sister Armellina, 1908, RC, Sei Rei Byoin, 5 Naga Machi, Kanazawa.
- Nieto, Rev. Claudio, 1913, RC, Sanban Cho, Matsuyama.
- Nix, Rev. W. V., & W., 1921, SBC, (A), Tirconia, N. C., U.S.A.
- Nixon, Miss Emily E., Ind., Reizan Cho, Higashi Yama, Kyoto.
- Noll, Rev. Hugolinus, RC, Kita 1 Jo, Higashi 6 Chome, Sapporo.
- Noordhoff, Miss Jeane M., 1911, RCA, 40 Nakamura Cho, Yokohama.
- Norman, Rev. C. E. & W., 1917, LCA, (A), Concord, N. C., U.S.A.
- Norman, Rev. D., D.D., & W., 1897, MCC, (A), 12 Agata Machi, Nagano.
- Norman, Miss Lucy, 1913, MCC, (A), 55 Humewood Drive, Toronto, Ont., Canada.
- Norton, Miss E. L. B., 1900, CMS, Kita 3 Jo, Nishi, 7 Chome, Sapporo.
- Noss, Rev. Christopher, D. D., 1895, & W., 1910, RCUS, 41 Uwa Cho, Komegafukuro, Sendai. (Tel. 2025, F. C. Sendai 4944) Business Address: 135 Higashi Niban Cho, Sendai. (Tel. 1733).
- Noss, Prof. George C. & W., 1921, RCUS, Naga Cho, Sendai.
- Nugent, Rev. Carl W., & W., 1920, RCUS, 31 Torii Cho, Aizu Wakamatsu, Fukushima Ken.
- Nunn, Mr. W. L., YMCA-T, Oita.

O

- Obee, Rev. E. I., & W., 1904, MP, 17 Tamanoi Cho, Atsuta, Nagoya.
- Oertle, Rev. Earl, 1921, RC, 14 Sano Machi, Toyama.
- Ogburn, Rev. N. S., & W., 1912, MES, Kwansei Gakuin, Kobe. (Tel. Sannomiya 3608).
- Oldridge, Miss Mary B., 1920, MEFB, Kwassui Jo Gakko, Nagasaki.
- Oltmans, Rev. Albert, D. D., & W., 1886, RCA, 5 Meiji Gakuin, Shirokane Shiba Ku, Tokyo. (Tel. Takanawa 820, F. C. Tokyo 29625).
- Olds, Rev. C. B., & W., 1903, ABCFM, 195 Kadota Yashiki, Okayama.
- Oltmans, Miss Evelyn F., 1914, RCA, 45 Shimo Tatsuo Cho, Kagoshima.
- Oltmans, Miss Jean C., 1914, RCA, 45 Shimo Tatsuo Cho, Kagoshima.
- Ormaechea, Rev. G., 1906, RC, 64 Moto no Shinten Bigai, Dai-totei, Taihoku, Formosa.
- Ostrom, Rev. H. C., D. D., & W., 1911, PS, 178 Tomidaura Machi, Tokushima.
- Otte, Miss Helen E., 1922, RCUS, 60 Kozenji Dori, Sendai.
- Outerbridge, Rev. H. W., & W., 1910, MCC, (A), Methodist Mission Rooms, 299 Queen St., W., Toronto, Ont., Canada.
- Overmans, Mr. James, 1923, RC, 7 Kioi Cho, Kojimachi Ku, Tokyo.
- Oxford, Mr. J. S., & W., 1910, MES, 23 Kitanagasa Dori, 4 Chome, Kobe.

P

- Page, Miss Mary, 1912, YWCA, Demizu Agaru, Muromachi Dori, Kyoto.
- Paine, Miss Margaret R., 1922, PE, Muro Machi, Shimotachi Uri Sagaru, Kyoto.
- Paine, Miss Mildred A., 1920, MEFB, 143 Kajiya Cho, Kago-shima.
- Painter, Rev. S., 1896, & W., 1905, CMS, Nobeoka, Miyazaki Ken.
- Palmer, Miss H. M., 1921, PN, Wilmina Jo Gakko, Tamatsukuri, Osaka.
- Palmer, Miss Jewel, 1918, UCMS, 355 Nakazato, Takinogawa, Tokyo Fu, (Tel. Koishikawa 523).
- Palmore, Rev. P. Lee, & W., 1922, MES, 94 Niage Machi, Oita.
- Pamperrien, Miss Gertrude E., 1921, RCUS, 168 Higashi Sanban Cho, Sendai.
- Parker, Miss A., 1888, SPG, 56 Yuki no Go Sho, Hirano, Kobe.
- Parmelee, Miss H. Frances, 1877, ABCFM, (A), 14 Beacon St., Boston, Mass., U.S.A.
- Parrott, Mr. F., & W., 1890, BS, (A).
- Pascual, Rev. T., 1897, RC, Inringai, Enmu Kaho, Taichu, Formosa.
- Patterson, Mr. G. S. & W., 1912, YMCA-A, Seinenkai Apartment House, Hakkeizaka, Omori, Tokyo Fu.
- Patton, Miss Annie V., 1900, PS, Asahi Machi, Toyohashi.
- Patton, Miss Florence D., 1895, PS, Kinjo Jo Gakko, Shirakabe Cho, Nagoya.
- Pawley, Miss Annabelle, 1915, ABF, 3131 Kanagawa Machi, Yokohama.
- Pearce, Miss D. M., 1919, CMS, (A), Linton, Gloucestershire, England.
- Pearson, Mrs. Wm. L., 1905, AFP, 30 Koun Cho, Mita, Shiba, Tokyo.
- Peavy, Miss A. R., 1922, MES, 35 Nakayamate Dori, 4 Chome, Kobe.
- Peckham, Miss Caroline S., 1915, MEFB, Kwassui Jo Gakko, Nagasaki.
- Pedley, Miss Florella F., 1922, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.
- Pedley, Rev. Hilton, & W., 1889, AMCFM, Karasumaru Dori, Ichijo Sagaru, Kyoto.
- Peeke, Rev. H. V. S., D. D., 1888, & W., 1893, RCA, 2 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo. (Tel. Takanawa 820. F. C. Tokyo 43352).
- Peet, Miss Azalia E., 1916, MEFB, 37 Hamano Cho, Fukuoka.
- Perez, Rev. E., 1915, RC, Tenshudo, Taisho Machi, Tainan, Formosa.
- Perez, Rev. Modesto, 1917, RC, Yonban Cho, Takamatsu.
- Perkins, Mr. H. J., & W., 1920, SDA, Box 7, Yodobashi P. O., Tokyo Fu.
- Perrin, Rev. Henri, 1884, RC, Shimo Yamate Dori, 7 Chome, Kobe.
- Perry, Miss Louise, 1922, MEFB, Yamomoto Cho, 1 Chome, Kojimachi Ku, Tokyo.
- Peterson, Miss A. J., 1891, SAM, Shimosa, Chiba.
- Petrie, Rev. Arthur, & W., 1919, CMA, Kaitaichi, Hiroshima Ken.
- Pettier, Rev. A. E., 1868, RC, (A).
- Phelps, Mr. G. S., & W., 1902, YMCA-A, 22 Fujimi Cho, 5 Chome, Kojimachi Ku, Tokyo.

- Philipps, Miss G., 1901, SPG, 108 Zoshigaya, Koishikawa Ku, Tokyo.
- Phillips, Rev. W. O., & W., 1921, MES, Mori no Cho, Kanaya, Nakatsu, Oita Ken.
- Pickard-Cambridge, Rev. C. O., & W., 1906, CMS, 108 Nobori Cho, Kure.
- Pickens, Miss Lillian O., 1918, FMA, 1260 Oaza Tennoji, Tennoji Mura, Osaka.
- Pider, Miss M. Z., 1911, MEFB, Woman's Christian College, Tsunohazu, Shinjiku, Tokyo. (Tel. Bancho 2066).
- Pie, Rev., RC, Tenshudo, Urakami, Oshima Gun, Kagoshima Ken.
- Pierson, Rev. G. P., D.D., 1888, & W., 1891, PN, Nokkeushi, Kitami, Hokkaido.
- Pieters, Rev. Albertus. & W., 1891, RCA, (A), West 15th St., Holland Mich., U.S.A.
- Pieters, Miss Janet G., 1921, RCA, Baiko Jo Gakko, Shimono-seki.
- Pieters, Miss Jennie A., 1904, RCA, Baiko Jo Gakko, Shimono-seki. (Tel. 1196).
- Pifer, Miss B. Catherine, 1901, RCUS, 207 Kita Arai, Nagasaki Mura, Tokyo Fu.
- Pinsent, Mrs. A. M., 1905, MCC, 11 Minami Higakubo Cho, Azabu Ku, Tokyo.
- Place, Miss Paulina A., 1916, MEFB, Kwassui Jo Gakko, Nagasaki.
- Pockstaller, Mr. Theodore, 1920, RC, 7 Kioi Cho, Kojimachi Ku, Tokyo.
- Pond, Miss Helen M., 1923, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Pooley, Miss A., 1918, SPG, Shoin Jo Gakko, Nakayamate Dori, 6 Chome, Kobe.
- Porter, Miss F. E., 1882, PN, Higashi 6 Chome, Gojo Hashi, Kyoto.
- Post, Miss Vida, 1920, ABF, 50 Shimotera Machi, Himeji.
- Potts, Miss Marion E., 1921, LCA, Kumamoto.
- Pouget, Rev. Armand M. P., 1893, RC, Mota Tera Koji, Sendai.
- Powell, Miss Cecilia R., 1922, PE, 19 Edo Shimo Cho, Fukui.
- Powlas, Miss Annie, 1919, LCA, Nakanohashi Koji, Saga.
- Powlas, Miss Maude, 1918, LCA, (A), Lenoir College, Hickory, N.C., U.S.A.
- Powles, Rev. P. S. C., & W., 1916, MSCC, Shi no Tsuji, Takata.
- Pratt, Miss Susan A., 1892, WU., 212 Bluff, Yokohama.
- Presston, Miss E. A., 1888, MCC, 11 Minami Higakubo Cho, Azabu Ku, Tokyo.
- Preston, Miss E. D., 1908, CMS, (A), 57 Warwick Road, London S. W. 5, England.
- Price, Rev. P. G., & W., 1912, MCC, 23 Kami Tomizaka Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 638).
- Pugmire, Major E. I., & W., 1919, SA, c/o Salvation Army Headquarters, 5 Hitotsubashi Dori, Kanda Ku, Tokyo.
- Puhl, Rev. Wilhelm, 1921, RC, Otarube, Kosaka, Kazuno Gun, Akita Ken.
- Puissant, Rev. Louis J. M., 1898, RC, Tenshukoyokwai, Tsu, Mie Ken.

R

- Ragan, Miss Ruth, 1914, YWCA, 960 Nozaki Cho, Kita Ku, Osaka.
- Raguet, Rev. Emile, 1879, RC, Tenshudo, Oura, Nagasaki.
- Ranck, Miss Elmina, 1906, EC, Koriyama, Fukushima Ken.
- Ransom, Miss M.H., 1901, PN, Wakayama, Wakayama Ken.
- Raoult, Rev. G. E., 1896, RC, Tenshukokyokwai, Kurume.
- Rawlings, Rev. G. W., & W., 1900, CMS, 811 Kita Batake, Mura, Osaka Fu.
- Ray, Rev. J. F., D. D., & W., 1904, SBC, 456 Senda Machi, Hiroshima.
- Read, Dr. Rachel, Ind., 6 Reinanzaka, Okazaka Ku, Tokyo.
- Reifsnider, Rt. Rev. C. S., L. H. D., 1901, PE, St. Paul's University, Ikebukuro, Tokyo Fu.
- Reiners, Rt. Rev. Joseph, 1909, RC, 22 Furukawahoribata Cho, Akita.
- Reinirkens, Rev. Hubert, 1921, RC, Tenshudo, Baba Cho, Tsuruoka, Yamagata Ken.
- Reischauer, Rev. A. K., D. D., & W., 1902, PN, Meiji Gakuin, Sanko Cho, Shiba Ku, Tokyo.
- Reiser, Miss A. I., 1920, PN, Hokuriku Jo Gakko, Kanazawa.
- Reiter, Sister Irene, 1908, RC, Sei Rei Shokugyo Gakko, Narayama, Akita.
- Relave, Rev. Jean Louis, 1895, RC, Tenshudo, Miyazu, Kyoto Fu.
- Revell, Miss Rachel, 1923, PE, c/o Rt. Rev. Bishop McKim, St. Paul's University, Ikebukuro, Tokyo Fu.
- Rey, Most Rev. Jean Pierre, 1882, RC, 19 Sekiguchi Dai Machi, Koishikawa Ku, Tokyo.
- Rey, Rev. Joseph, 1889, RC, Nakayamate Dori, 2 Chome, Kobe.
- Reynaud, Rev. Jules, 1896, RC, Hakodate Mission.
- Rhoads, Miss Esther, 1921, AFP, 30 Koun Cho, Mita, Shiba Ku, Tokyo.
- Rhodes, Mr. E. A., & W., Ind., Hitachi Omiya, Ibaraki Ken.
- Richards, Rev. W. A., & W., 1910, Ind., Yamaguchi.
- Richey, Miss Helen L., 1920, UCMS, 49 Shin Machi, Fukushima.
- Riddell, Miss H., 1890, Ind., 436 Furu Shinyashiki, Kumamoto.
- Riker, Miss Jessie, 1904, PN, Yamada, Mie Ken.
- Roberts, Miss A., 1897, CMS, 25 Iwato Machi, Ushigome Ku, Tokyo.
- Roberts, Rev. Floyd L., 1921, UB, (A) Bonebrake Seminary, Dayton, O., U.S.A.
- Robertson, Miss Eleanor, 1921, YWCA, 2 Sadowara Cho, 3 Chome, Ushigome Ku, Tokyo.
- Robertson, Miss M. A., 1891, MCC, 8 Torizaká, Azabu Ku, Tokyo.
- Robinson, Mr. Charles, 1923 RC, 7 Kioi Cho, Kojimachi Ku, Tokyo.
- Robinson, Rev. C. E., & W., 1907, UCMS, (A), c/o United Christian Missionary Society, St. Louis Mo., U.S.A.
- Robinson, Rev. Cuthbert C., & W., 1920, MSCC, Shirakabe Cho, 1 Chome, Nagoya.
- Robinson, Miss Hilda M., Ind., Kyo Machi, Gifu.
- Robinson, Rev. J. Cooper, D. D., 1888, MSCC, Kyo Machi, Gifu.
- Rodriguez Rev. A., 1897, RC, Tenshudo, Toroku, Tainan Shu, Formosa.
- Rogers, Miss Margaret S., 1921, WU, 212 Bluff, Yokohama.
- Rorke, Miss M. L., 1919, MCC, 12 Agata Machi, Nagano.

- Rosa de los Remedios, Sister, RC, Tenshudo, Takao, Formosa.
- Rosario de Santo Domingo, Sister, RC, 64 Moto Shintenbigai, Daitotei, Taihoku, Formosa.
- Rosario, de Santa Rosa, Sister, RC, Santa Imelda College, 64 Moto Shintenbigai, Daitotei, Taihoku, Formosa.
- Rosenhuber, Rev. A., 1913, RC, Kemanai, Kasuno Gun, Akita Ken.
- Ross, Rev. C. H., & W., 1910, ABF, 5 Nakajima Cho, Sendai.
- Rowe, Mrs. Alice G., 1922, UGC, 50 Takata Oimatsu Cho, Koishikawa Ku, Tokyo.
- Rowe, Rev. J. H., 1906, & W., 1915, SBC, Seinan Jo Gakuin, Itozu, Kokura Shigai.
- Rowland, Rev. G. M., & W., 1886, ABCFM, 10 Kita 1 Jo, Higashi 6 Chome, Sapporo.
- Rowland, Miss M. Elston, 1923, MES, 35 Nakayamate Dori, 4 Chome, Kobe.
- Rowlands, Rev. F. W., 1894, & W., 1897, Ind., 42 Yohano Cho, Fukuoka.
- Ruigh, Rev. D. C., 1902, & W., 1905, RCA, 35 Minami Yamate, Nagasaki. (F. C. Fukuoka 14662).
- Ruiz, Rev. Macario, 1920, RC, Hon Cho, Tokushima.
- Ruppel, Rev. Timotheus, 1913, RC, Kita 1 Jo, Higashi 6 Chome, Sapporo.
- Rusch, Prof. F. X., RC, Urugami, Tera no Go, Nagasaki.
- Russell, Miss Elizabeth, MEFB (Retired), 111 Park Ave., Delaware, O., U.S.A.
- Russell, Miss H. W., 1895, MEFB, 9 Naka Kawarage Cho, Hirosaki.
- Russell, Miss Lucy K., 1921, ABF, Juso, Osaka.
- Ryan, Mr. W. S., & W., 1917, YMCA-A, Sumiyoshi, Hyogo Ken.
- Ryder, Miss Gertrude E., 1908, ABF, 51 Tenma Cho, 1 Chome, Yotsuya Ku, Tokyo.
- Ryder, Rev. Stephen W., & W., 1913, RCA, 143 Akamatsu Machi, Nishi Horibata, Saga. (F. C. Fukuoka 7771).

S

- Salonen, Rev. K., & W., 1911, LEF, 1633 Maruyama, Ikebukuro, Tokyo Fu.
- Sanchez, Rev. F., 1917, RC, Tenshudo, Taichu, Formosa.
- Sandberg, Miss Minnie V., 1918, ABF, (A), 3415 Bellefontaine Ave., Kansas City Mo., U.S.A.
- Sandroek, Prof. Edouard, RC, Urugami, Tera no Go, Nagasaki.
- Sauer, Rev. Valentin, 1909, RC, Kita 15 Jo, Higashi 1 Chome, Sapporo.
- Savolainen, Rev. V., & W., 1907, LEF, (A), Hameenlinna, Finland.
- Schaeffer, Miss Mabel R., 1913, PE, c/o Rt. Rev. Bishop McKim, St. Paul's University, Ikebukuro, Tokyo Fu.
- Schaffner, Rev. P. F., & W., 1915, RCUS, 31 Torii Machi, Aizu Wakamatsu, Fukushima Ken.
- Schefer, Rev., RC, Matsue.
- Schell, Miss Naomi, 1921, SBC, Seinan Jo Gakuin, Itozu, Kokura Shigai.
- Schereschewsky, Miss Caroline E., 1910, PE, 32 Dote Sanban Cho, Kojimachi Ku, Tokyo.
- Schiller, Supt. Emil, D. D., & W., 1895, AEPM, Shogoin Cho, Noboribata, Kyoto.
- Schillinger, Rev. Geo. W., & W., 1920, LCA, 175 Nakanohashi Koji, Saga.

- Schirmer, Miss Kathryn, 1917, EC, Koriyama, Fukushima Ken.
- Schmelz, Rev. Hilarius, 1910, RC, 5 Jo, Iwamizawa Machi, Hokkaido.
- Schmitz, Sister Achatia, 1909, RC, Sei Rei Shokugyo Gakko, Narayama, Akita.
- Schneder, Rev. D. B., D. D., & W., 1887, RCUS, 164 Higashi Sanban Cho, Sendai.
- Schneder, Miss Mary E., 1918, RCUS, 164 Higashi Sanban Cho, Sendai.
- Schoeppler, Rev. Ph. M., 1912, RC, Minami Yokô Machi, Yamagata.
- Schroer, Rev. G. W., & W., 1922, RCUS, 10 Daiku Machi, Aomori.
- Schweitzer, Miss Edna M., 1912, EC, 84 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546).
- Schweintek, Rev. Jos., 1921, RC, Asahi Machi, Niigata.
- Scott, Miss Ada C., 1916, UCMS, 355 Nakazato, Takinogawa, Tokyo Fu. (Tel. Koishikawa 523).
- Scott, Rev. F. W., & W., 1903, MEFB, 6 Higashi Yamate, Nagasaki.
- Scott, Miss Jane N., 1920, YWCA, (A), 600 Lexington Ave., New York City, U.S.A.
- Scott, Rev. J. H., 1892, & W., ABF, Roberts College, Constantinople.
- Scott, Rev. J. J., & W., 1910, CMS, Suketo Machi, Tokushima.
- Scott, Miss Leona O., 1920, YWCA, 75 Kobinatadai Machi, 1 Chome, Koishikawa, Tokyo.
- Scott, Miss Mary, 1911, MCC, (A).
- Scott, Miss M. D. A., 1922, EPM, Shoka, Formosa.
- Searcy, Miss Mary, 1920, MES, 51 Kitazako Cho, Kure.
- Searle, Miss Susan, 1881, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.
- Seeds, Miss L. M., 1890, MEFB, Yamamoto Cho, 1 Chome, Kojimachi Ku, Tokyo.
- Seiple, Rev. W. G., Ph. D., & W., 1905, RCUS, 125 Tsuchidoi, Sendai.
- Sells, Miss E.A.P., 1893, CMS, Nagaike Machi, Oita.
- Sergius, Rt. Rev. Archbishop, 1903, ROC, 11 Nishi Kobai Cho, Surugadai, Kanda Ku, Tokyo.
- Severson, Miss Hazel G., 1920, HFMA, (A), 104 State St., Bonne, Iowa, U.S.A.
- Shackloch, Rev. F. W., & W., 1920, MEFB, Hirosaki.
- Shafer, Miss Bessie J., 1923, RCA, 16 Higashi Yamate, Nagasaki.
- Shafer, Rev. Luman J., & W., 1912, RCA, 2 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.
- Shannon, Miss Ida L., 1904, MES, Hiroshima Jo Gakko, Kami Nagarekawa Cho, Hiroshima.
- Shannon, Miss Katherine, 1908, MES, Hiroshima Jo Gakko, Kami Nagarekawa Cho, Hiroshima.
- Sharpe, Rev. A. L., M. A., 1903, SPG, Zushi Machi, Kanagawa Ken.
- Sharpless, Miss Edith F., 1910, AFP, 888 Tenno Cho, Mitô, Ibaraki Ken.
- Shaver, Rev. I. L., & W., 1919, MES, 133 Kami Nobori Cho, Hiroshima.
- Shaw, Rev. Mark R., & W., 1922, MEFB, 3 Aoyama Gakuin, Shibuya Machi, Tokyo Fu. (Tel. Aoyama 2008).
- Shaw, Rev. R. D. M., M. A., B. D., & W., 1907, SPG, Shinmei Cho, Oiso, Kanagawa Ken.
- Shaw, Miss Sara, 1921, MES, Hiroshima Jo Gakko, Kami Nagarekawa Cho, Hiroshima.

- Shepherd, Miss E., Ind., 20-C Yamamoto Dori, 4 Chome, Kobe.
 Shepherd, Miss K., 1910, SPG, Sankawa Machi, Chiba Shi.
 Shirk, Miss Helen, LCA, 144 Hara Machi, Koishikawa Ku, Tokyo.
 Shively, Rev. B. F., D. D., & W., 1907, UB, Muro Machi, Kyoto. (F. C. Osaka 34076).
 Sholty, Rev. Alva H., & W., 1922, UB, 1912 Shimo Shibuya, Tokyo Fu. (Tel. Shiba 5429).
 Shore, Miss Gertrude, 1921, MSCC, Naka Hatcho, Toyohashi.
 Simmeon, Miss R., 1919, SPG, Jonai, Numazu.
 Simpson, Miss M. E., 1920, MCC, Hyakkoku Machi, Kofu.
 Sinclair, Mr. Gregg M., YMCA-T, Hikone.
 Singleton, Mr. L., B. Sc., 1921, & W., 1922, EPM, Tainan, Formosa.
 Singley, Rev. D. F., & W., 1918, RCUS, (A), 15th and Race Sts., Philadelphia, Pa., U.S.A.
 Skiles, Miss Helen, 1922, PE, Maruta Machi, Hiromichi Kado, Kyoto.
 Slate, Miss Anna B., 1902, MEFB, (A), 361 Mulberry St., Williamsport, Pa., U.S.A.
 Smith, Prof. A. D., 1919, & W., 1921, RCUS, 112 Kita Niban Cho, Sendai.
 Smith, Dr. Dansey, M. R. C. S., L. R. C. P., & W., 1923, EPM, Tainan, Formosa.
 Smith, Miss Frederica, 1922, PE, Muro Machi, Shimotachi Uri Sagaru, Kyoto.
 Smith, Miss I. W., 1916, JEB, 73 Tadekura Cho, Shimogamo, Kami Kyoto, Kyoto Fu.
 Smith, Rev. P. A., & W., 1903, PE, Karasumaru Dori, Kyoto.
 Smith, Rev. Roscoe, C., & W., 1921, SBC, Seinan Gakuin, Nishijin Machi, Fukuoka.
 Smith, Mr. Roy, & W., 1918, MES, 29 Kitano Cho, 1 Chome, Kobe.
 Smith, Miss Ruth E., 1918, ABF, (A), 95 Wilson Ave., Columbus, O., U.S.A.
 Smith, Miss S. C., 1880, PN (Retired), Sapporo.
 Smyser, Rev. M. M., Ind., Yokote, Akita Ken. (F. C. Sendai 5183).
 Smythe, Rev. L. C. M., 1913, & W., 1916, PS., 64 Shirakabe Cho, 1 Chome, Nagoya.
 Sneyd, Mr. H. S., & W., 1913, YMCA-A, c/o Y.M.C.A., Yokohama.
 Soal, Miss A., 1916, JEB, 73 Tadekura Cho, Shimogamo, Kami Kyoto, Kyoto Fu.
 Somervell, Miss M., 1919, SPG, Jonai, Numazu.
 Southworth, Dr. J. D., & W., 1923, PE, 951 Rokumantai Cho, Tennoji, Osaka.
 Spackman, Rev. H. C., & W., 1922, PE, St. Paul's University, Ikebukuro, Tokyo Fu.
 Spencer, Rev. D. S., D. D., & W., 1883, MEFB, 435 Furu-shinyashiki, Kumamoto.
 Spencer, Miss Florence, 1913, MSCC, Asahi Machi, Niigata.
 Spencer, Miss Gladys, 1921, PE, Ura Machi, Aomori.
 Spencer, Miss M.A., 1878, MEFB, (A), 1305 N. Mainlands Ave., Glendale, Cal., U.S.A.
 Spencer, Rev. R. S., & W., 1917, MEFB, (A), 150 Fifth Ave., New York City, U.S.A.
 Spencer, Rev. V. C., 1913, MSCC, 6 Maedori, Nishibori, Niigata.
 Sprowles, Miss A. B., 1906, MEFB, Aoyama Jo Gakuin, Tokyo. (Tel. Aoyama 2011).

- Stacy, Miss M. R., 1919, CC, (A), Care of Mission Rooms, C.P.A. Building, Dayton, Ohio, U.S.A.
- Stanford, Mrs. J. P., 1881, ABCFM, 59 Nakayamate Dori, 6 Chome, Kobe.
- Staples, Mr. I. B., & W., 1915, NC, (A), 2819 Idell St., Los Angeles, Cal., U.S.A.
- Staples, Miss M. M., 1915, MCC, 96 Hoekami Cho, Fukui.
- Starkey, Miss Bertha, 1910, MEFB, (A), Tiffin, Ohio, U.S.A.
- Steadman, Rev. F. W., & W., 1902, ABF, Uchimarui, Morioka.
- Stegeman, Rev. H. V. E., & W., 1917, RCA, (A), 25 East 22nd St., New York City, U.S.A.
- Steichen, Rev. Michel, 1886, RC, 19 Sekiguchi Machi, Koishikawa Ku, Tokyo.
- Stetson, Rev. Clifford, R., & W., 1923, UGC, 3 Higashi Kusaba Cho, 2 Chome, Shizuoka.
- Stevens, Miss C. B., 1920, MES, (Associate), Hiroshima Jo Gakko, Kami Nagarekawa Cho, Hiroshima.
- Stevens, Miss Julia, 1921, MES, (Associate), Hiroshima Jo Gakko, Kami Nagarekawa Cho, Hiroshima.
- Stewart, Rev. S. A., & W., 1906, MES, 53 Kami Nagarekawa Cho, Hiroshima.
- Stier, Mr. W. R. F., & W., 1917, YMCA-A, (A).
- Stirewalt, Rev. A. J., & W., 1905, LCA, 5 Shimizugawa, Totsuka Machi, Tokyo Fu.
- St. John, Mrs. David, 1918, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Stokes, Miss K., 1922, SPG, 56 Yuki no Go Sho, Hirano, Kobe.
- Stoudt, Prof. O. M., & W., 1917, RCUS, (A), 15th and Race Sts., Philadelphia, Pa., U.S.A.
- Stowe, Miss Grace H., 1908, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.
- Stowe, Miss Mary E., 1908, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.
- Straub, Miss Mae, 1921, AG, Nishinomiya, Hyogo Ken.
- Strock, Miss Ada, 1922, EC, 14 Yojo Dori, 2 Chome, Nishi Ku, Osaka.
- Strong, Rev. Eustace M., Ind., (A).
- Strothard, Miss A. O., 1915, MCC, Eiwa Jo Gakko, Kofu.
- Sturtevant, Miss Abby L., 1921, MEFB, 12 Kita Ichijo, Higashi, Rokuhome, Sapporo.
- Sutley, Dr. Margaret S., 1921, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Sutley, Mr. M. L., 1922, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Swan, Mr. G. D., & W., 1913, YMCA-A, care of Y.M.C.A., Yanagi no Banba, Kyoto.
- Sweet, Rev. C. S., D. D., & W., 1898, PE, 1839 Shimo Shibuya, Tokyo Fu.
- Sweetman, Mr. L. C., & W., YMCA-T, Osaka.

T

- Tait, Miss S. O., 1916, MCC, 14 Saibansho Dori, Kanazawa.
- Tammio, Rev. K., & W., 1913, LEF, (A), Alppikatu 3, Helsinki, Finland.
- Tanner, Miss K., SPG, Koran Jo Gakko, Sanko Cho, Shiba Ku, Tokyo.
- Taylor, Miss Minnie M., 1909, RCA, Tozan Gakuin, Nagasaki.
- Taylor, Mrs. Wm. J., 1905, AG, 15 Taki, Kobe.
- Teague, Miss Carolyn M., 1912, MEFB, (A), 150 Fifth Ave., New York City, U.S.A.

- Teets, Miss Edith V., 1921, RCA, 143 Akamatsu Machi, Nishi Horibata, Saga.
- Tench, Rev. G. R., & W., 1920, MCC, Canadian Academy, Kwansei Gakuin, Kobe.
- Tenny, Rev. Charles B. D. D., 1900, & W., 1913, ABF, 29 Sanai Cho, Ushigome Ku, Tokyo.
- Terborg, Rev. John, & W., 1922, RCA, 45 Shimo Tatsuo Cho, Kagoshima.
- Tetlow, Miss Helen L., 1916, PE, 7 Ishibiki Cho, Kanazawa.
- Teusler, Dr. R. B., 1899, PE, St. Luke's Hospital, Tsukiji, Tokyo.
- Tharp, Miss Elma R., 1918, ABF, 72 Myogadani, Koishikawa Ku, Tokyo.
- Thede, Rev. Harvey, & W., 1923, EC, 7 Yamamoto Dori, 2 Chome, Kobe.
- Thiry, Rev. Fernand, 1907, RC, Tenshudo, Oura, Nagasaki.
- Thompson, Mrs. David, 1873, PN, (Retired), 22 Fujimi Cho, 5 Chome, Kojimachi Ku, Tokyo.
- Thompson, Rev. Elmer T., & W., 1918, ABF, (A), care of A.B.F.M.S., 276 Fifth Ave., New York City, U.S.A.
- Thompson, Miss F. L., 1905, CMS, 5 Takashi Cho, Kagoshima.
- Thomson, Rev. R. A., D. D., F. R. G. S., 1888, & W., 1889, ABF, 39 Kitano Cho, 2 Chome, Kobe.
- Thorlaksson, Rev. S. O., & W., 1916, LCA, (A), Selkirk, Manitoba, Canada.
- Thornton, Rev. J. B., & W., 1908, JEB, Kaibara, Hikami Gun, Hyogo Ken.
- Thurston, Miss E. V., 1920, MEFB, Iai Jo Gakko, Hakodate.
- Tobar, Rev. T., 1898, RC, Tenshudo, Takao, Formosa.
- Topping, Miss Helen, 1918, YWCA, (A), 600 Lexington Ave., New York City, U.S.A.
- Topping, Rev. Henry, & W., 1895, ABF, 3659, Sagiyama, Negishi, Yokohama.
- Topping, Mr. Willard F., YMCA-T, Nagoya.
- Towson, Miss Manie, 1917, MES, Hiroshima Jo Gakko, Kami Nagarekawa Cho, Hiroshima.
- Towson, Rev. W. E., & W., 1890, MES, Niomon Dori, Hiro-michi, Nishi Iru, Kyoto.
- Tracy, Miss Mary E., 1903, WU, 212 Bluff, Yokohama.
- Trémain, Mr. M. A., YMCA-T, Kobe.
- Trent, Miss E. M., 1894, MSCC, Takajo Machi, Nagoya.
- Tristram, Miss K. A. S., 1888, CMS, Poole Jo Gakko, Tsuruhashi Cho, Osaka Shigai.
- Trott, Miss D., 1910, SPG, Shin Jo Gakko, Nakayamate Dori, 6 Chome, Kobe.
- Trout, Miss Jessie, M., 1921, UCMS, 16 Naka Naga Machi, Akita.
- Trueman, Mr. G. E., 1910, YMCA-A, 84 Gokiso Cho, Naka Ku, Nagoya.
- Tulpin, Rev. E. A., 1877, RC, 21 Kasumi Cho, Azabu Ku, Tokyo.
- Tumlin, Miss Mozelle, 1923, MES, Eki Mae, Ashiya, Hyogo Ken.
- Twéedie, Miss E. G., 1903, MCC, (A).

U

- Ulrich, Mr. A., 1920, RC, 16 Esashi Cho, Higashi Ku, Osaka.
 Umbreit, Rev. S. J., D. D., (W. Absent), 1905, EC, 84 Sasugaya Cho, Koishikawa Ku, Tokyo.
 Upton, Miss Elizabeth F., 1916, PE, Omiya, Saitama Ken.
 Urbain, Rev., RC, care of Tenshudo, Yamashita Cho, Kagoshima.
 Uusitalo, Miss S., 1903, LEF, Nishi Sugamo Machi, 2362 Miyanaka, Tokyo Fu.

V

- Vagner, Rev. Adolph, 1890, RC, Uchiawaji Machi, 2 Chome, Higashi Ku, Osaka.
 VanBronkhorst, Rev. Alexander, & W., 1916, RCA, (A), Coopersville, Mich., U.S.A.
 VanDyke, Rev. P. S., & W., 1921, PS, Kabuto Yama, Okazaki.
 VanHooser, Miss Ruby, 1920, MES, (A), 706 Church St., Nashville, Tenn., U.S.A.
 VanHorn, Rev. G. W., D. D., & W., 188, PN (Retired), 1915 Hudson St., Pasadena, Cal., U.S.A.
 Van Kirk, Miss Anna S., 1921, PE, 951 Rokumantai Cho, Tennoji, Osaka.
 Veillon, Rev. J. B., 1906, RC, Hisagajima Mura, Hamawaki, Minami Matsuura Gun, Nagasaki Ken.
 Verbeck, Miss Eleanor, 1914, PE, (A), 281 Fourth Ave., New York City, U.S.A.
 Vergott, Rev. Franz, 1909, RC, 5 Ryotoku Cho, Otaru.
 Vernier, Mr. Joseph, RC, 25 Iida Machi, 3 Chome, Kojimachi Ku, Tokyo.
 Verry, Miss Hazel, 1918, YWCA, 104 Ota Machi, 6 Chome, Yokohama.
 Villarubia, Rev. F., 1906, RC, Tenshudo, Tansui, Formosa.
 Villegas, Rev. I., 1921, RC, Inringai, Enmu Kaho, Taichu, Formosa.
 Villion, Rev. Aime, 1866, RC, Hagi Machi, Yamaguchi Ken.
 Vion, Rev., 1923, RC, Tenshudo, Kawaguchi, Osaka.
 Vonderscher, Mr. Germain, 1920, RC, 16 Esashi Cho, Higashi Ku, Osaka.
 Vories, Mr. John, & W., 1914, OMJ, Omi, Hachiman.
 Vories, Mr. W. M., & W., 1905, OMJ, Omi, Hachiman.
 Voules, Miss J. E., 1913, SPG, Kami Hon Machi, 1 Chome, Kochi.

W

- Wagner, Miss Dora, 1913, MEFB, Women's Christian College, Tsunohazu, Shinjiku, Tokyo. (Tel. Bancho 2066).
 Wagner, Rev. H. H., & W., 1918, FMA, Baba Cho, Sumoto Machi, Awaji.
 Wainwright, Rev. S. H., D. D., & W., 1888, MES, 33 Onden, Aoyama, Tokyo.
 Walker, Mr. F. B., & W., 1903, SPG, 5 Nakayamate Dori, 3 Chome, Kobe.
 Waller, Rev. J. G., & W., 1890, MSCC, Nishi Nagano Machi, Nagano.
 Walne, Rev. E. N., D. D., & W., 1892, SBC, Kami Tanaka Machi, Shimonoseki.
 Walne, Miss Florence, 1919, SBC, Kami Tanaka Machi, Shimonoseki.

- Walser, Rev. T. D., & W., 1916, PN, Meiji Gakuin, Sanko Cho, Shiba Ku, Tokyo.
- Walsh, Rev. G. J., M. A., & W., 1913, CMS, 5 Jo Dorl, 10 Chome, Asahigawa, Hokkaido.
- Walters, Miss Mary, 1923, SBC, Kami Tanaka Machi, Shimonoseki.
- Walton, Rev. W. H. M., M. A., & W., 1915, CMS, 25 Iwato Cho, Ushigome Ku, Tokyo. (F. C. Osaka 45467).
- Walvoord, Miss Florence, 1922, RCA, 3 Oura Machi, Nagasaki.
- Ward, Miss Ruth C., 1919, ABF, (A).
- Wassereau, Rev. Eugene, 1911, RC, 19 Sekiguchi Dai Machi, Koishikawa Ku, Tokyo.
- Warren, Rev. C. M., & W., 1899, ABCFM, Miyazaki Machi, Miyazaki Ken.
- Waterhouse, Rev. P. B., & W., 1912, OMJ, (A), 585 N. Marengo Ave., Pasadena, Cal., U.S.A.
- Waters, Rev. George L., 1922, MES, 133 Kami Nobori Cho, Hiroshima.
- Watson, Rev. B. E., & W., 1918, UCMS, (A), care of United Christian Missionary Society, St. Louis, Mo., U.S.A.
- Weakley, Rev. W. R., & W., 1895, MES, Hon Cho, Tokuyama, Yamaguchi Ken.
- Weed, Miss Helen I., 1921, RCUS, Sumiyoshi, Hyogo Ken. (Tel. Aoyama 2011).
- Weiss, Miss Ruth, 1920, MEFB, Aoyama Jo Gakuin, Tokyo.
- Weidner, Miss Sadie L., 1900, Ind., Ogaki, Gifu Ken.
- Weiz, Sister Hildaberta, RC, Sei Rei Shokugyo Gakko, Narayama, Akita.
- Welbourn, Rev. J. A., & W., 1899, PE, Kawara Machi, Bukkoji Agaru, Kyoto.
- Welch, Bishop Herbert, & W., 1916, MEFB, (A), 150 Fifth Ave., New York City, U.S.A.
- Wells, Miss L. A., 1900, PN, Noda, Yamaguchi, Yamaguchi Ken.
- Welte, Miss Jane M., 1923, PE, Maruta Machi, Hiromichi Kado, Kyoto.
- Wengler, Miss Jessie, 1919, AG, 33 Oiwake Cho, Hachioji.
- West, Miss A. B., 1883, PN (Retired), 156 Firth Ave., New York City, U.S.A.
- West, Rev. R. E., 1922, MEFB, 2 Aoyama Gakuin, Shibuya Machi, Tokyo Fu. (Tel. Aoyama 2008).
- Weston, Rev. F., & W., 1916, SPG, 6 Goban Cho, Okayama.
- Whent, Miss Ruth M., 1923, PE, 951 Rokumantai Cho, Tennoji, Osaka.
- Whitee, Miss Anna Laura, 1911, MEFB, (A), Mitchel, S. D., U.S.A.
- Whitehead, Miss Mabel, 1917, MES, 55 Niage Machi, Oita.
- Whiteman, Miss Mary, 1920, JRM, 160 Kita Yoban Cho, Sendai.
- Whitener, Rev. H. C., & W., 1912, PN, Asahigawa, Hokkaido.
- Whiting, Rev. M. M., & W., 1912, MCC, Kwansei Gakuin, Kobe. (Tel. Sannomiya 6308).
- Whitney, Mrs. Mary C., 1886, Ind., 5 Hikawa Cho, Akasaka Ku, Tokyo.
- Wilcox, Miss Edith F., 1904, ABF, 50 Shimo Tera Machi, Himeji.
- Wilkes, Mr. A. Paget, B. A., & W., 1898, JEB, 56 Kumano Cho, 1 Chome, Kobe.
- Wilkinson, Rev. A. T., & W., 1905, MCC, Nishi Kusabuka Cho, Shizuoka.

- Wilkinson, Mr. C. S., & W., 1913, JEB, Koriyama, Fukushima Ken.
- Wilkinson, Miss Jessie M. G., 1919, ABF, 39 Kitano Cho, 2 Chome, Kobe.
- Williams, Miss A. B., 1910, MES, Lambuth Jo Gakuin, 529 Ishigatsuji Cho, Tennoji, Minami Ku, Osaka.
- Williams, Miss A. S., 1916, CMS, Poole Jo Gakko, Tsuruhashi Cho, Osaka Shigai.
- Williams, Rev. G. A., & W., 1919, PCC, (A).
- Williams, Miss Hallie R., 1916, PE, Muromachi, Shimotachi Uri Sagaru, Kyoto.
- Williams, Miss Mary E., 1897, MPW, (A), Pickaway, W. Va., U.S.A.
- Williams, Miss T., 1913, SPG, Koran Jo Gakko, Sanko Cho, Shiba Ku, Tokyo.
- Williamson, Rev. N. F., 1918, & W., 1919, SBC, 135 Kyo Machi, 2 Chome, Kumamoto.
- Willmes, Rev. Bernhard, 1908, RC, Chikara Machi, Higashi Ku, Nagoya.
- Wilson, Rev. C. H., & W., 1921, UCMS, (A), care of United Christian Missionary Society, St. Louis, Mo., U.S.A.
- Wilson, Rev. Jesse R., & W., 1921, ABF, No. 5 of 373 Aza Saruko, Samiyoshi Mura, Osaka Fu.
- Wilson, Brigadier T. W., & W., 1906, SA, care of Salvation Army Headquarters, 5 Hitotsubashi Dori, Kanda Ku, Tokyo.
- Wilson, Rev. W. A., & W., 1890, (W. Absent), 113 Kunitomi, Okayama.
- Winn, Rev. M. C., & W., 1916, PN, Tobiume Cho, Kanazawa.
- Winn, Miss M. L., 1881, Ind., Takajo Machi, Kochi.
- Winn, Rev. T. C. D. D., 1877, & W., 1908, PN (Retired), 156 Fifth Ave., New York City, U.S.A.
- Wiser, Miss Edna, 1920, YWCA, Demizu Agarui, Muromachi Dori, Kyoto.
- Wolfe, Miss Evelyn M., 1920, MPW, Eiwa Jo Gakko, Maita Machi, Yokohama. (Tel. Chojamachi 2405).
- Woodard, Rev. W. P., & W., 1921, ABCFM, 95 Kadota Yashiki, Okayama.
- Woodbridge, Mr. W. F., 1914, Ind., Kaibara, Hikami Gun, Hyogo Ken.
- Woodsworth, Rev. H. F., & W., 1911, MCC, Kwansei Gakuin, Kobe. (Tel. Sannomiya 6308).
- Woodworth, Rev. A. D., & W., 1892, CC, 26 Kasumi Cho, Azabu Ku, Tokyo.
- Woolley, Miss K., 1915, SPG, 4 Kasumi Cho, Azagu, Tokyo.
- Wordsworth, Miss, SPG, Juji Machi, Odawara, Kanagawa Ken.
- Worth, Miss Ida, M., 1895, MES, 51 Kitazako Cho, Kure.
- Worthington, Miss H. J., 1899, CMS, (A), Field Green, Sandhurst, Kent, England.
- Wright, Miss Ada H., 1897, Ind., 436 Furu Shinyashiki, Kumamoto.
- Wrockloff, Miss Hortense, 1923, ABCFM, Morigu, Taisha Mura, Muko Gun, Hyogo Ken.
- Wrockloff, Miss Louise, 1921, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.
- Wylie, Miss M. L., 1905, CMA, Kisa Machi, Hiroshima Ken.
- Wynd, Rev. Wm. O., 1891, & W., 1894, ABF, 357 Nakazato, Takinogawa, Tokyo Fu.
- Wythe, Miss K. Grace, 1909, MEFB, 37 Hamano Cho, Fukuoka.

Y

- Yarnell, Dr. D. E., & W., 1921, YMCA-A, care of Y.M.C.A., Kobe.
- Young, Miss Marianna, 1907, MEFB, (A), care of Mrs. R. L. Thomas, 729 McMillan St., Cincinnati, O., U.S.A.
- Young, Rev. T. A., & W., 1912, UCMS, 354 Nakazato, Taki-nogawa, Tokyo Fu., (Tel. Koishikawa 523).
- Youngren, Rev. August, & W., 1903, FMA, (A), 653 S-Ave., Los Angeles Cal., U.S.A.

Z

- Zaugg, Rev. E. H., Ph. D., & W., 1903, RCUS, 69 Kata Hira Cho, Sendai.
- Zehntgraf, Rev. Emmanuel, 1923, RC, 5 Jo Dori, 11 Chome, Asahigawa.
- Ziegler, Rev. Titur, 1923, RC, Kita 15 Jo, Sapporo.
- Ziemann, Rev. P. P. W., 1920, & W., 1921, ABF, Hikawa Cho, Akasaka Ku, Tokyo.
- Zimmermann, Rev. John, 1910, RC, 22 Furukawahoribata Machi, Akita.
-

LIST BY TOWNS

Akita Shi, Akita Ken.

Adelindis, Sister, RC.
 Andrews, Rev. E. L. & W.,
 PE.
 Edeltruda, Sister, RC.
 Finger, Rev. Fr., RC.
 Friese, Rev. F., RC.
 Heimgartner, Sister Pia, RC.
 Humphreys, Miss Marian, PE.
 Hunter, Rev. J. B. & W.,
 UCMS.
 Kunigunde, Sister, RC.
 Lehman, Miss Lois, UCMS.
 McCall, Rev. C. F. & W.,
 UCMS.
 Nace, Rev. I. C. & W., RCUS.
 Reiners, Rt. Rev. Mons. J., RC.
 Reiter, Sister Irene, RC.
 Schmitz, Sister Achatia, RC.
 Trout, Miss J. M., UCMS.
 Weiz, Sister Hildeberta, RC.
 Zimmermann, Rev. J., RC.

Aomori Shi, Aomori Ken.

Ankeney, Rev. Alfred & W.,
 RCUS.
 Cornier, Rev. A., RC.
 Schroer, Rev. G. W. & W.,
 RCUS.
 Spencer, Miss Gladys, PE.

Asahigawa Shi, Hokkaido.

Gelinas, Rev. C., RC.
 Hipp, Rev. Alexis, RC.
 Walsh, Rev. J. G. & W., CMS.
 Whitener, Rev. H. C. & W.,
 PN.
 Zehntgraf, Rev. E., RC.

Ashio, Tochigi Ken.

Burnet, Miss M. A., JEB.

Ashiya, Hyogo Ken.

Henty, Miss A. M., CMS.
 Hepner, Rev. C. W. & W., LCA.
 Hilburn, Rev. S. M. & W.,
 MES.

Johnson, Miss Katherine, MES.
 Lane, Miss E. A., CMS.
 Lippard, Rev. C. K. & W., LCA.
 Meyers, Rev. J. T. & W., MES.
 Scott, Rev. J. H. & W., ABF.
 Tumlin, Miss Mozelle, MES.

Chiba, Chiba Ken.

Harrison, Rev. E. R. & W.,
 AuBM.
 Peterson, Miss A. J., SAM.
 Shepherd, Miss K. SPG.

Dairen, Manchuria.

Durgin, Mr. R. L. & W.,
 YMCA-A.

Fukui Shi, Fukui Ken.

Cannell, Miss M. C., PE.
 Chapman, Rev. G. K. & W.,
 PN.
 Hambly, Miss O. P., MCC.
 Holmes, Rev. C. P. & W.,
 MCC.
 Powell, Miss C. R., PE.
 Staples, Miss M. M., MCC.

Fukuoka Shi, Fukuoka Ken.

Akard, Miss Martha B., LCA.
 Albrecht, Miss H. R., MEFB.
 Baker, Miss Effie, SBC.
 Conrad, Miss Florence, SBC.
 Dozier, Rev. C. K. & W., SBC.
 Faucette, Mr. Thomas, YMCA-
 T.
 Hendrickson, Miss Reba M.,
 LCA.
 Joly, Rev. E. C., RC.
 Lea, Bishop Arthur & W.,
 CMS.
 Lee, Miss E. M., MEFB.
 Peet, Miss A. E., MEFB.
 Rowlands, Rev. F. W. & W.,
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 Smith, Rev. R. C. & W., SBC.
 Wythe, Miss K. G., MEFB.

Fukushima Shi, Fukushima Ken.

Defrennes, Rev. J.B.J., RC.
 Garst, Miss Gretchen, UCMS.
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 Richey, Miss Helen L., UCMS.

Fukuyama Shi, Hiroshima Ken.

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 Francis, Miss R. M., CMA.
 Francis, Rev. T. R. & W., CMA.
 Galgey, Miss L. A., CMS.

Gifu Shi, Gifu Ken.

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 Buchanan, Rev. Wm. C., PS.
 Robinson, Miss H. M., Ind.
 Robinson, Rev. J. C., MSCC.

Gotemba, Shizuoka Ken.

Drouart de Lezey, Rev. L. F., RC.

Hachiman Shi, Shiga Ken.

Dortzbach, Rev. Fred. & W., OMJ.
 Lorbeer, Mr. F. I. & W., OMJ.
 Vorles, Mr. John & W., OMJ.
 Vorles, Mr. W. M. & W., OMJ.

Hachioji Shi, Kanagawa Ken.

Mayrand, Rev. P. A., RC.
 Wengler, Miss Jessie, AG.

Hagi, Yamaguchi Ken.

Villion, Rev. A., RC.

Hakodate Shi, Hokkaido.

Anchen, Rev. P. H., RC.
 Cheney, Miss Alice, MEFB.
 Dickerson, Miss A., MEFB.
 Goodwin, Miss L. C., MEFB.
 Herve, Rev. F. J., RC.
 Hutt, Rev. A. J., RC.
 Reynaud, Rev. Jules, RC.
 Thurston, Miss E. V., MEFB.

Hamamatsu Shi, Shizuoka Ken.

Coates, Miss A. L., MPW.
 Coates, Rev. H. H., MCC.

Hibarigaoka, Hyogo Ken.

McGill, Miss M. B., Ind.

Hikone, Shiga Ken.

Sinclair, Mr. G. M., YMCA-T.

Himeji Shi, Hyogo Ken.

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 Bixby, Miss A. C., ABF.
 Charron, Rev. I. A., RC.
 Derwacter, Rev. F. M. & W., ABF.
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 Post, Miss Vida, ABF.
 Wilcox, Miss E. F., ABF.

Hirosaki Shi, Aomori Ken.

Curtice, Miss L. K., MEFB.
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 Favier, Rev. J. E., RC.
 Gard, Miss B. A., MEFB.
 Hittle, Miss Dorothy, PE.
 Luthy, Rev. S. R. & W., MEFB.
 Nichols, Rev. S. H. & W., PE.
 Russell, Miss M. H., MEFB.
 Shacklock, Rev. F. W. & W., MEFB.

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Barber, Rev. W. A. & W., CMA.
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 Gaines, Miss N. B., MES.
 Gaines, Miss Rachel, MES.
 Gardener, Miss F. E., CMS.
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 Shannon, Miss I. L., MES.
 Shannon, Miss Katherine, MES.
 Shaver, Rev. I. L., MES.
 Shaw, Miss Sara, MES.
 Stevens, Miss C. B., MES.
 Stevens, Miss Julia, MES.
 Stewart, Rev. S. A. & W., MES.
 Towson, Miss Manie, MES.
 Waters, Rev. G. L., MES.

Hisagajima, Nagasaki Ken.

Veillon, Rev. J. B., RC.

Hitachi Omiya, Ibaraki Ken.

Rhodes, Mr. E. A. & W., Ind.

Hojo, Boshu.

Colborne, Mrs. W. W., Ind.

Ichinomiya Owari, Aichi Ken.

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Ichinoseki, Iwate Ken.

Biannic, Rev. Jean, RC.

Mathon, Rev. R. L., RC.

Iida Machi, Nagano Ken.

Minkinen, Rev. T., LEF.

Ishibetsu Mura, Hokkaido.

Augustin, Rev., RC.

Corgier, Rev. F. F., RC.

Iwamizawa, Hokkaido.

Schmeltz, Rev. H., RC.

Kado, Kagoshima Ken.

Firmin, Rev., RC.

Kagoshima Shi, Kagoshima Ken.

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Egyde, Rev., RC.

Finlay, Miss Alice L., MEFB.

Oltmans, Miss E. F., RCA.

Oltmans, Miss J. C., RCA.

Paine, Miss Mildred, MEFB.

Terborg, Rev. J. & W., RCA.

Thompson, Miss F. L., CMS.

Urbain, Rev., RC.

Kaibara, Hyogo Ken.

Metcalf, Rev. D. F., Ind.

Thornton, Rev. J. B. & W., JEB.

Woodbridge, Mr. W. F., Ind.

Kaitachi, Hiroshima Ken.

Petrie, Rev. A. & W., CMA.

Kakogawa, Banshu.

Hessler, Miss Minnie K., FMA.

Kamakura, Kanagawa Ken.

Bassett, Miss B. C., MEFB.

Demangel, Rev. H. A., RC.

Kami Suwa, Nagano Ken.

Karen, Rev. A. & W., LEF.

Kanazawa Shi, Ishikawa Ken.

Bates, Miss E. L., MCC.

Chapin, Miss Louise, PN.

Eaton, Miss A. G., PN.

Herrmann, Rev. P., RC.

Hilliard, Rev. F. & W., MCC.

Ledian, Miss Ella, MCC.

Lucida, Sister, RC.

Migdalek, Rev. A., RC.

Miles, Miss Mary, PN.

Mohr, Rev. J., RC.

Nicodema, Sister, RC.

Niessing, Sister Armellina, RC.

Reiser, Miss A. I., PN.

Tait, Miss S. O., MCC.

Tetlow, Miss Helen L., PE.

Winn, Rev. M. C., PN.

Kanoya Machi, Kagoshima Ken.

Cowl, Rev. J. & W., CMS.

Karafuto Island.

Golla, Rev. D., RC.

Kowartz, Rev. A., RC.

Kemanai, Akita Ken.

Rosenhuber, Rev. A., RC.

Kisa Machi, Hiroshima Ken.

Wylie, Miss M. L., OMA.

Kobe Shi, Hyogo Ken.

Armstrong, Miss Clare, YWCA.

Babcock, Miss G. E., ABCFM.

Barrows, Miss M. J., ABCFM.

Bates, Rev. C. J. L. & W., MCC.

Bazeley, Miss M., JEB.

Berges, Rev., RC.

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Braithwaite, Mr. G., JBTS.

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Coles, Miss A. M. M., JEB.

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 DeForest, Miss C. B., ABCFM.
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 Field, Miss M. L., ABCFM.
 Field, Miss S. M., ABCFM.
 Garrard, Capt. M., JEB.
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 Haden, Rev. T. H., MES.
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 Husted, Miss E. E., ABCFM.
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 Lindstrom, Rev. H. & W., CMA.
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 Matthews, Rev. W. K. & W., MES.
 McCausland, Miss Isabelle, ABCFM.
 McGregor, Miss Grace, YMCA.
 McNaughton, Miss M., YMCA.
 Hickie, Mr. J. J. & W., MES.
 Millican, Rev. R. W. & W., FMA.
 Myers, Rev. H. W. & W., PS.
 Ogburn, Rev. N. S. & W., MES.
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 Pedley, Miss Florella, ABCFM.
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 Pooley, Miss A., SPG.
 Rey, Rev. Jos., RC.
 Rowland, Miss M. E., MES.
 Searle, Miss S. A., ABCFM.
 Shepherd, Miss E., Ind.
 Smith, Mr. Roy W. & W., MES.
 Stanford, Mrs. J. P., ABCFM.
 Stokes, Miss K., SPG.
 Stowe, Miss G. H., ABCFM.
 Stowe, Miss M. E., ABCFM.
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 Tench, Rev. G. R. & W., MCC.
 Thede, Rev. H. & W., EC.
 Thomson, Rev. R. A. & W., ABF.
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 Trott, Miss D., SPG.
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 Wilkinson, Miss J. M. G., ABF.
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Kochi Shi, Kochi Ken.

Calvo, Rev. J., RC.
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 Fernandez, Rev. C., RC.
 Holmes, Miss M., SPG.
 McIlwaine, Rev. W. B. & W., PS.
 Voules, Miss J. E., SPG.
 Winn, Miss M. L., Ind.

Kofu Shi, Yamanashi Ken.

Barr, Miss L. M., MCC.
 Beuve, Rev. A. P., RC.
 Bishop, Miss A. B., MCC.
 Bott, Rev. G. E. & W., MCC.
 Clark, Miss L. M., MCC.
 Keagey, Miss M. D., MCC.
 Simpson, Miss M. E., MCC.
 Strothard, Miss A. O., MCC.

Kokura Shi, Fukuoka Ken.

Bertrand, Rev. F. X., RC.
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 Hind, Rev. J. & W., CMS.
 Lancaster, Miss Cecile, SBC.
 Rowe, Rev. J. H. & W., SBC.
 Schell, Miss Naomi, SBC.

Koriyama, Fukushima Ken.

Lafon, Rev. J. H., RC.
 McKim, Rev. J. C. & W., PE.
 Ranck, Miss Elmina, EC.
 Schweitzer, Miss Kathryn, EC.
 Wilkinson, Mr. C. S. & W., JEB.

Kosaka, Akita Ken.

Puhl, Rev. W., RC.

Kumamoto Shi, Kumamoto Ken.

Bulteau, Rev., RC.
 Gray, Rev. L. G. & W., LCA.
 Horn, Rev. R. T. & W., LCA.
 Kilburn, Miss E. H., MEFB.
 Lee, Miss Mabel, MEFB.
 Lemarie, Rev. F. P., RC.
 Linn, Rev. J. K. & W., LCA.
 Miller, Rev. L. S. G. & W., LCA.
 Potts, Miss Marion, E., LCA.

Riddell, Miss H., Ind.
 Spencer, Rev. D. S. & W.,
 MEFB.
 Williamson, Rev. N. F. & W.,
 SBC.
 Wright, Miss A. D., Ind.

Kumisa, Nagasaki Ken.

Bois, Rev. J., RC.
 Bonnet, Rev. M. J. C., RC.

Kure Shi, Hiroshima Ken.

Anderson, Miss M. P., MES.
 Pickard-Cambridge, Rev. C. O.
 & W. CMS.
 Searcy, Miss Mary, MES.
 Worth, Miss L. M., MES.

Kurosaki, Nagasaki Ken.

Breton, Rev. M. J., RC.
 Halbont, Rev. A., RC.

Kuroshima, Nagasaki Ken.

Cotrel, Rev. P. L. M., RC.

Kurume, Fukuoka Ken.

Cockram, Miss H. S., CMS.
 Hutchinson, Rev. A. C. & W.,
 CMS.
 Raoult, Rev. J. E., RC.

Kusatsu, Gumma Ken.

Cornwall-Legh, Miss Mary H.,
 PE.

Kutchan, Hokkaido.

Miebach, Rev. David, RC.

Kyoto Shi.

Aldrich, Miss Martha, PE
 (Retired).

Bartlett, Rev. S. C. & W.,
 ABCFM.

Brane, Mr. Dennis, Ind.

Brokaw, Rev. H. & W., PN.

Campbell, Miss A. D., ABCFM.

Clark, Miss R. H., ABCFM.

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Curtis, Rev. W. L. & W.,
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Downs, Rev. Darley & W.,
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Duncan, Miss C., YWCA.

Duthu, Rev. J. B., RC.

Fanning, Miss K. F., ABCFM.

Foote, Miss E. L., PE.

Gwinn, Miss A. E., ABCFM.
 Learned, Rev. D. W. & W.,
 ABCFM.

Lombard, Rev. F. A. & W.,
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Marmonier, Rev. P., RC.

McGrath, Miss E. S., PE.

Neely, Miss C. J., PE.

Nixon, Miss E., Ind.

Page, Miss Mary, YWCA.

Paine, Miss M. R., PE.

Pedley, Rev. Hilton & W.,
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Porter, Miss F. E., PN.

Relave, Rev. J. L., RC.

Schiller, Supt. E., AEPMS.

Shively, Rev. B. F. & W., UB.

Skiles, Miss Helen, PE.

Smith, Miss Frederica, PE.

Smith, Miss I., JEB.

Smith, Rev. P. A. & W., PE.

Soal, Miss A., JEB.

Swan, Mr. G. D. & W., YMCA-
 A.

Townson, Rev. W. E. & W.,
 MES.

Welbourn, Rev. J. A. & W.,
 PE.

Welte, Miss J. M., PE.

Williams, Miss H. R., PE.

Wiser, Miss Edna, YWCA.

Maebashi Shi, Gumma Ken.

Chappell, Rev. James & W.,
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Griswold, Miss F. E., ABCFM.

Hall, Mr. M. E. & W., ABCFM.

McKim, Miss Bessie, PE.

Marugame Shi, Kagawa Ken.

Hassell, Rev. J. W. & W., PS.
 McElroy, Rev. I. S. & W., PS.

Matsumoto Shi, Nagano Ken.

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Hennigar, Rev. E. C. & W.,
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Matsuyama Shi, Ehime Ken.

Callahan, Rev. W. J. & W.,
 MES.

Dosker, Rev. R. J. & W., PN.

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Gulick, Mr. Leeds & W.,
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- Judson, Miss Cornelia, ABCFM.
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- Matsuye Shi**, Shimane Ken.
 Barclay, Mr. J. G. & W., CMS.
 Schefer, Rev., RC.
- Mito Shi**, Ibaraki Ken.
 Evans, Rev. C. H. & W., PE.
 Gundert, Prof. W., AEPMS.
 Nicholson, Mr. H. V. & W., AFP.
 Sharpless, Miss E. F., AFP.
- Miyaji**, Kumamoto Ken.
 Freeth, Miss F. M., CMS.
- Miyazaki**, Miyazaki Ken.
 Clark, Rev. C. A., ABCFM.
 Warren, Rev. C. M. & W., ABCFM.
- Moji Shi**, Fukuoka Ken.
 Martin, Rev. J. M., RC.
- Morioka Shi**, Iwate Ken.
 Dossier, Rev. R. F. F., RC.
 Gifford, Miss E. M., ABF.
 Steadman, Rev. F. W. & W., ABF.
- Mukden**, Manchuria.
 Jefferson, Mr. E. M. & W., YMCA-T.
- Muroran Shi**, Hokkaido.
 Breiting, Rev. Eusebius, RC.
- Nagano Shi**, Nagano Ken.
 Callbeck, Miss Louise, MCC.
 Makeham, Miss S. E., MSCC.
 Rorke, Miss M. L., MCC.
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- Nagasaki Shi**, Nagasaki Ken.
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 Buss, Miss S. V. & RCA.
 Combaz, Rt. Rev. J. C., RC.
 Couch, Miss Helen, MEFB.
- Couch, Miss S. M., RCA.
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 Darrow, Miss F., RCA.
 Drouet, Rev. F. P., RC.
 Fehr, Miss Vera, MEFB.
 Fressenon, Rev. J. L. M., RC.
 Gallerey, Prof. J., RC.
 Gracy, Rev. L., RC.
 Heuzet, Rev. A. E., RC.
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 Joannes, Prof. L., RC.
 Krider, Rev. W. W. & W., MEFB.
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- Nagoya Shi**, Aichi Ken.
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Laning, Miss Mary, PE.

Naze, Kagoshima Ken.

Calixte, Rev., RC.
Hilarion, Rev., RC.
Maurice, Rev., RC.
Maxime, Rev., RC.

Niigata Shi, Niigata Ken.

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Spencer, Rev. V. C., MSCC.

Nikko, Tochigi Ken.

Mann, Miss Irene P., PE.

Nobeoka, Miyazaki Ken.

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Nogata Machi, Fukuoka Ken.

Horne, Miss A. C. J., CMS.

Nokkeushi, Hokkaido.

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Numazu Shi, Shizuoka Ken.

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Somervell, Miss M., SPG.

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Wordsworth, Miss, SPG.

Ogaki, Gifu Ken.

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Oiso, Kanagawa Ken.

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Omiya, Saitama Ken.

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Osaka Shi & Osaka Fu.

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 Koehl, Mr. L., RC.
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 Mead, Miss L., ABF.
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 Moran, Rev. S. F. & W.,
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 Rawlings, Rev. G. W. & W.,
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 Southworth, Dr. J. D. & W.,
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 Straub, Miss Mae, AG.
 Strock, Miss Ada, EC.
 Sweetman, Mr. L. C., YMCA-
 T.
 Tristram, Miss K. A. S., CMS.
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 Van Kirk, Miss A. S., PE.
 Vion, Rev., RC.
 Vonderscher, Mr. G., RC.
 Whent, Miss R. M., PE.
 Williams, Miss A. B., MES.
 Williams, Miss A. S., CMS.
 Wilson, Rev. J. R. & W., ABF.
 Wrockloff, Miss H. R., ABCFM.

Otaru Shi, Hokkaido.

Cary, Rev. Frank & W.,
 ABCFM.
 McCrory, Miss C. H., PN.
 Vergott, Rev. Franz, RC.

Otsu, Shiga Ken.

Ambler, Miss Marietta, PE.
 Knipp, Rev. J. E. & W., UB.

Rumoi, Hokkaido.

Hughes, Miss A. M., CMS.

Saga Shi, Saga Ken.

Hospers, Miss H. E., RCA.
 Powlas, Miss Annie, LCA.
 Ryder, Rev. S. W. & W., RCA.
 Schillinger, Rev. G. W. & W.,
 LCA.
 Teets, Miss E. V., RCA.

Sakura, Chiba Ken.

Beers, Miss S. E., HFMA.
 Byler, Miss G., HFMA.

Sapporo Shi, Hokkaido.

Alexander, Miss E. V., MEFB.
 Appolinaria, Sister Sup., RC.
 Barthelmé, Rev. J., RC.
 Batchelor, Ven. J. & W., CMS.
 Berning, Rev. Lucas, RC.
 Brown, Mr. F. W. & W.,
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 Candide, Sister Sup., RC.
 Cloutier, Rev. U., RC.
 Curtis, Miss G. P., PN.
 Davidson, Miss F. E., PN.
 Evans, Miss E. M., PN.
 Heim, Rev. L., RC.
 Ihde, Rev. W. A. & W., MEFB.
 Jakobs, Rev. T., RC.
 Jordan, Rev. D., RC.
 Kinold, Rev. W., RC.
 Lake, Rev. L. C. & W., PN.
 Lang, Rev. W., RC.
 Monk, Miss A.M., PN.
 Noll, Rev. H., RC.
 Norton, Miss E. L. B., CMS.
 Rowland, Rev. G. M. & W.,
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 Sauer, Rev. V., RC.
 Smith, Miss S. C., PN (Retir-
 ed).
 Sturtevant, Miss A. L., MEFB.
 Ziegler, Rev. T., RC.

Sekigure, Kagoshima Ken.

Léopold, Rev., RC.

Sekizansho, Formosa.

Béobide, Rev. I., RC.

Sendai Shi, Miyagi Ken.

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 Allen, Miss Thomasine, ABF.
 Andrews, Miss R. W., PE.

Berlioz, Bishop Alexandre, RC.
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 Bolliger, Miss Aurelia, RCUS.
 Butler, Miss B., JRM.
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 Carpentier, Sister Ange, RC.
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 Deboissey, Sister Aimée, RC.
 Faust, Rev. A. K. & W., RCUS.
 Gerhard, Rev. P. L. & W., RCUS.
 Gillett, Rev. C. S. & W., ABCFM.
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 Guinther, Rev. E. H. & W., RCUS.
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 Hoffheims, Miss M. V., RCUS.
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 Kirkaldy, Miss M., JRM.
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 Noss, Rev. C. & W., RCUS.
 Noss, Prof. G. S. & W., RCUS.
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 Pamperrien, Miss G. E., RCUS.
 Pouget, Rev. A. M. P., RC.
 Ross, Rev. C. H. & W., ABF.
 Schneider, Rev. D. B. & W., RCUS.
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 Seiple, Rev. W. G. & W., RCUS.
 Smith, Prof. A. D. & W., RCUS.
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 Whiteman, Miss Mary, JRM.
 Zaugg, Rev. E. H. & W., RCUS.

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 Curtis, Rev. F. S. & W., PN.
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 Johnstone, Miss J. M., PN.
 Lawton, Miss Phoebe, SBC.
 Pieters, Miss J. A., RCA.
 Pieters, Miss J. G., RCA.

Walne, Rev. E. N. & W., SBC.
 Walne, Miss Florence, SBC.
 Walters, Miss Mary, SBC.

Shimo Suwa, Nagano Ken.

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Shimotsuma, Ibaraki Ken.

Binford, Mr. G. & W., AFP.

Shingu, Wakayama Ken.

Chapman, Rev. E. N. & W., PN.

Shioda Mura, Ibaraki Ken.

Bixler, Mr. O. D. & W., Ind.

Shirakawa, Fukushima Ken.

Dalibert, Rev. P. D., RC.

Shizuoka Shi, Shizuoka Ken.

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 Delahaye, Rev. L. A., RC.
 Govenlock, Miss I., MCC.
 Greenbank, Miss K. M., MCC.
 McLeod, Miss A. O., MC.
 Stetson, Rev. C. R. & W., UGC.
 Wilkinson, Rev. A. T. & W., MCC.

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 Livingston, Miss A. A., EPM.
 Moody, Rev. C. & W., EPM.
 Scott, Miss M. D. A., EPM.

Sumoto, Awaji.

Wagner, Rev. H. H. & W., FMA.

Susaki Machi, Kochi Ken.

McAlpine, Rev. R. E. & W., PS.

Taichu Shi, Formosa.

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 Villegas, Rev. L., RC.

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 Rosario de Santa Rosa, Sister, RC.
 Mercedes de la Cruz, Sister, RC.
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 Smith, Dr. Dansey & W., EPM.

Takamatsu Shi, Kagawa Ken.

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 Moore, Rev. J. W. & W., PS.
 Munroe, Rev. H. H. & W., PS.
 Perez, Rev. M., RC.

Takao, Formosa.

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 Modesta Arguello, Sister, RC.
 Rosa de los Remedios, Sister, RC.
 Tobar, Rev. T., RC.

Takata Shi, Niigata Ken.

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Tanabe, Wakayama Ken.

Leavitt, Miss Julia, PN.

Tansui, Formosa.

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 Connell, Miss Hannah, PCC.
 Dowie, Mr. K. W. & W., PCC.
 Kinney, Miss J. M., PCC.
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 Villarubia, Rev. F., RC.

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 Logan, Rev. C. A. & W., PS.
 Lumpkin, Miss Estelle, PS.
 Ostrom, Rev. H. C. & W., PS.
 Ruiz, Rev. M., RC.
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Tokuyama Machi, Yamaguchi Ken.

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Tokyo Shi & Tokyo Fu.

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 Anderson, Rev. Joel, SAM.
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 Armstrong, Pastor V. T. & W., SDA.
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- Beauf, Prof. J. B., RC.
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 Boyd, Miss L. H., PE.
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 Braithwaite, Mr. G. B., AFP.
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 Chappell, Miss M. H., MEFB.
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 Eleanor Frances, Sister, C. E., Ind.
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 McKechnie, Mr. A. R. & W., PE.
 McKenzie, Rev. D. R. & W., MCC.
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 McKim, Miss Nellie, PE.
 McKinnon, Miss Claire, YWCA.
 McLean, Miss A. E., MCC.
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 Megaffin, Miss B. I., MCC.
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 Miller, Rev. A. W. & W., CG.
 Miller, Rev. H. K. & W., RCUS.
 Milliken, Miss E. P., PN.
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 Moon, Miss M. B., MEFB.
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 Peek, Rev. H. V. S. & W., RCA.
 Perkins, Mr. H. J. & W., SDA.
 Parry, Miss Louise, MEFB.
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 Philipps, Miss G., SPG.
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 Pifer, Miss B. C., RCUS.
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 Pockstaller, Mr. T., RC.
 Pond, Miss H. M., PE.
 Preston, Miss E. A., MCC.
 Price, Rev. P. G. & W., MCC.
 Pugmire, Maj. E. I. & W., SA.
 Read, Dr. Rachel, Ind.
 Reifsnider, Bishop C. S., (Wife A.), PE.
 Reischauer, Rev. A. K. & W., PN.
 Revell, Miss Rachel, PE.
 Rey, Most Rev. J. P., RC.
 Rhoads, Miss Esther, AFP.
 Roberts, Miss A., CMS.
 Robertson, Miss E., YWCA.
 Robertson, Miss M. A., MCC.
 Robinson, Mr. C., RC.
 Rowe, Mrs. A. G., UGC.
 Ryder, Miss G. E., ABF.
 Salonen, Rev. K. & W., LEF.
 Schaeffer, Miss M. R., PE.
 Scherschewsky, Miss C. E., PE.
 Scott, Miss A. C., UCMS.
 Scott, Miss L. O., YWCA.
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 Sergius, Rt. Rev. Archbishop, ROC.
 Shafer, Rev. L. J. & W., RCA.
 Shaw, Rev. M. R. & W., MEFB.
 Shirk, Miss Helen, LCA.
 Sholty, Rev. A. H. & W., UB.
 Spackman, Rev. H. C. & W., PE.
 Sprowles, Miss A. B., MEFB.
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 Sutley, Dr. Margaret S., PE.
 Sutley, Mr. M. L., PE.
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 Uusitalo, Miss S., LEF.
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 Wagner, Miss Dora, MEFB.
 Wainright, Rev. S. H. & W., MES.
 Walser, Rev. T. D. & W., PN.
 Walton, Rev. W. H. M. & W., CMS.
 Wassereau, Rev. E., RC.
 Weiss, Miss Ruth, MEFB.
 West, Rev. R. E. & W., MEFB.
 Whitney, Mrs. M. C., Ind.
 Williams, Miss T., SPG.
 Wilson, Brig. T. W. & W., SA.
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 Woolley, Miss K., SPG.

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UCMS.

Tono, Iwate Ken.

Buzzell, Miss A. S., ABF.

Toroku, Formosa.

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Tottori Shi, Tottori Ken.

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Tsuruoka, Yamagata Ken.

Gabriel, Rev. Th., RC.
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Pie, Rev., RC.

Utsunomiya Shi, Tochiki Ken.

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Uwajima, Ehime Ken.

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Wakamatsu Shi, Fukuoka Ken.

Keen, Miss E. M., CMS.
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Schaffner, Rev. P. F. & W.,
RCUS.

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Ken.

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Yamada, Miye Ken.

Riker, Miss Jessie, PN.

Yamagata Shi, Yamagata Ken.

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Kriete, Rev. C. D. & W.,
RCUS.
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Schoeppler, Rev. Ph. M., RC.

Yamaguchi Shi, Yamaguchi
Ken.

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Ind.
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Yokohama Shi, Kanagawa
Ken.

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Bickel, Mrs. L. W., ABF.
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MEFB.
Draper, Miss M., MEFB.
Draper, Miss W., MEFB.
Eringa, Miss D., RCA.

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A.
Topping, Rev. Henry & W.,
ABF.
Tracy, Miss M. E., WU.

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Wolfe, Miss E. M., MPW.

Yokote, Akita Ken.

Smyser, Mr. M. M., Ind. .

Yonago Machi, Tottori Ken.

Nash, Miss E., CMS.

Zushi Machi, Kanagawa Ken.

Sharpe, Rev. A. L., SPG.

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 Pedley, Rev. Hilton & W., Kyoto.
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 Benninghoff, Rev. H. B. & W., Tokyo.
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 (A).
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 Topping, Rev. Henry & W.,
 Yokohama.
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 Wilcox, Miss E. F., Himeji.
 Wilkinson, Miss J. M. G.,
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 Osaka.
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 kyō.
 Ziemann, Rev. P. P. W. & W.,
 Tokyo.

**3. Allgemeiner Evangelisch-
 Protestantischer Missions-
 verein (General Evangelical
 Protestant Missionary So-
 ciety).**

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 ciation of Friends, Philadel-
 phia.**

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 tsuma.

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 Rhoads, Miss Esther, Tokyo.
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 sions (Anglican)**

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7. Bible Societies.

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**8. Mission Board of the Chris-
 tian Church (American
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9. Church of God Mission.

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 Petrie, Rev. Arthur & W., Kai-
 tachi.
 Wylie, Miss M. L., Kisa
 Machi.

12. Church Missionary Society.

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 nomiya.
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 Tokyo.
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 Norton, Miss E. L. B., Sap-
 poro.
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 oka.
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 Osaka.
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 shima.
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 gawa.
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 Mauk, Miss Laura, Tokyo.
 Mayer, Rev. P. S. & W.,
 Tokyo.
 Ranck, Miss Elmina, Kori-
 yama.
 Schirmer, Miss Kathryn, Kori-
 yama.
 Schweitzer, Miss E. M., Tokyo.
 Strock, Miss Ada, Osaka.
 Thede, Rev. Harvey & W.,
 Kobe.
 Umbreit, Rev. S. J. & W. (A),
 Tokyo.

15. General Missionary Board of the Free Methodist Church of North America.

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 gawa.
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 Sumoto.
 Youngren, Rev. August & W.
 (A).

16. Hephzibah Faith Mission- ary Association.

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Anglican.

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 Richards, Rev. W. A. & W., Yamaguchi.
 Riddell, Miss H., Kumamoto.
 Robinson, Miss H. M., Gifu.
 Rowlands, Rev. F. W. & W., Fukuoka.
 Strong, Rev. E. M. (A).
 Wright, Miss A. H., Kumamoto.

Branch House of the Community of the Epiphany, Diocese of S. Tokyo.

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 Dorothy, Sister, Tokyo.
 Eleanor Frances, Sister, Tokyo.
 Edith Constance, Sister, Tokyo.
 Mary Katherine, Tokyo.

18. Japan Evangelistic Band.

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Burnet, Miss M. A., Ashio.
 Coles, Miss A. M. M., Kobe.
 Cuthbertson, Mr. J. & W. (A).
 Dyer, Mr. A. L. & W., Mikage.
 Garrard, Capt. M., Kobe.
 Gillespy, Miss J. (A).
 Harris, Mr. R. W. & W., Tokyo.
 Hoare, Miss D., Tokyo.
 Jones, Mr. T. J., Tokyo.
 Lamb, Miss Edith, Tokyo.
 Smith, Miss I. W., Kyoto.
 Soal, Miss A., Kyoto.
 Thornton, Rev. J. B. & W., Kaibara.
 Wilkes, Mr. A. P. & W., Kobe.
 Wilkinson, Mr. C. S. & W., Koriyama.

19. Japan Book and Tract Society.

Braithwaite, Mr. G., Kobe.

21. Japan Rescue Mission.

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 Hesketh, Miss E., Sendai.
 Kirkaldy, Miss M., Sendai.
 McInnes, Miss B., Sendai.
 Whiteman, Miss Mary, Sendai.

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 Horn, Rev. E. T. & W., Kumamoto.
 Knudten, Rev. A. C. & W., Nagoya.
 Linn, Rev. J. A. & W., Tokyo.
 Linn, Rev. J. K. & W., Kumamoto.
 Lippard, Rev. C. K. & W., Ashiya.
 Miller, Rev. L. S. G. & W., Kumamoto.
 Nielson, Rev. J. P. & W. (A).
 Norman, Rev. C. E. & W. (A).
 Potts, Miss M. F., Kumamoto.
 Powlas, Miss Annie, Saga.
 Powlas, Miss Maude, (A).
 Schillinger, Rev. G. W. & W., Saga.
 Shirk, Miss Helen, Tokyo.
 Stirewalt, Rev. A. J. & W., Tokyo.
 Thorlaksson, Rev. S. O. & W. (A).

24. Lutheran Gospel Association of Finland.

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 Lindgren, Rev. R. & W. (A).
 Minkinen, Rev. T. & W., Nagano.
 Salonen, Rev. K. & W., Tokyo.
 Savolainen, Rev. V. & W. (A).
 Tammio, Rev. K. & W. (A).
 Uusitalo, Miss S., Tokyo.

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 Bates, Rev. C. J. L. & W., Kobe.
 Bott, Rev. G. E. & W., Kofu.
 Coates, Rev. H. H., (W. ab-sent), Hamamatsu.
 Cragg, Rev. W. J. M. & W., Kobe.
 Hennigar, Rev. E. C. & W., Matsumoto.
 Hilliard, Rev. F. & W., Kana-zawa.
 Holmes, Rev. C. P. & W., Fukui.
 McKenzie, Rev. A. P. & W., Nagoya.
 McKenzie, Rev. D. R. & W., Tokyo.
 McWilliams, Rev. W. R. & W. (A).
 Norman, Rev. D. & W., Nagano.
 Norman, Miss Lucy (A).
 Outerbridge, Rev. H. W. & W. (A).
 Price, Rev. P. G. & W., Tokyo.
 Tench, Rev. G. R. & W., Kobe.
 Whiting, Rev. M. M. & W., Kobe.
 Wilkinson, Rev. A. T. & W., Shizuoka.
 Woodsworth, Rev. H. F. & W., Kobe.
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 Barr, Miss L. M., Kofu.
 Bates, Miss E. L., Kanazawa.
 Blackmore, Miss I. S., Tokyo.
 Bishop, Miss A. B., Kofu.
 Callbeck, Miss Louise, Nagano.
 Chappell, Miss Constance, Tokyo.
 Clark, Miss L. M., Kofu.

Courtice, Miss S. R. (A).
 Drake, Miss K. I., Tokyo.
 Fullerton, Miss M., Tokyo.
 Govenlock, Miss I., Shizuoka.
 Greenbank, Miss K. M., Shizu-oka.
 Hambly, Miss O. P., Fukui.
 Hamilton, Miss F. G., Tokyo.
 Harper, Miss Ruth, Ueda.
 Hart, Miss E. C. (A).
 Hurd, Miss H. R. (A).
 Jost, Miss H. J. (A).
 Keagey, Miss M. D., Kofu.
 Killam, Miss Ada, Ueda.
 Lackner, Miss E. A., Tokyo.
 Ledian, Miss Ella, Kanazawa.
 Lindsay, Miss O. C. (A).
 McArthur, Miss K. W., Tokyo.
 McLean, Miss A. E., Tokyo.
 McLeod, Miss A. O., Shizuoka.
 Megaffin, Miss B. I., Tokyo.
 Pinsent, Mrs. A. M., Tokyo.
 Preston, Miss E. A., Tokyo.
 Robertson, Miss M. A., Tokyo.
 Rorke, Miss M. L., Nagano.
 Scott, Miss Mary, (A).
 Simpson, Miss M. E., Kofu.
 Staples, Miss M. M., Fukui.
 Strothard, Miss A. O., Kofu.
 Tait, Miss S. O., Kanazawa.
 Tweedie, Miss E. G. (A).

26. Methodist Episcopal Church

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 Berry, Rev. A. D., Tokyo.
 Bishop, Rev. Chas. & W., Tokyo.
 Bruner, Mr. G. W. & W., Naga-saki.
 Bull, Rev. E. R. & W., Kago-shima.
 Chappell, Rev. Benj., Tokyo.
 Coe, Miss O. M., Tokyo.
 Draper, Rev. G. F. & W., Yoko-hama.
 Fairclo, Miss Nellie, Tokyo.
 Gealy, Rev. F. G. & W., Tokyo.
 Heckelman, Rev. F. W. & W., Tokyo.
 Iglehart, Rev. C. W. & W. (A).
 Iglehart, Rev. E. T. & W., Tokyo.
 Ihde, Rev. W. A. & W., Sap-poro.
 Johns, Mr. H. W. & W., Tokyo.
 Krider, Rev. W. W. & W., Nagasaki.
 Luthy, Mr. S. R. & W., Hiro-saki.
 Martin, Pro. J. V. & W., Tokyo.
 Moon, Miss M. B., Tokyo.

- Scott, Rev. F. W. & W., Nagasaki.
 Shacklock, Rev. F. W. & W., Hirosaki.
 Shaw, Rev. M. R. & W., Tokyo.
 Smith, Rev. F. H., Seoul, Korea.
 Spencer, Rev. D. S. & W., Kumamoto.
 Spencer, Rev. R. S. & W. (A).
 Welch, Bishop Herbert, & W. (A).
 West, Rev. R. E., Tokyo.
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 Atkinson, Miss A. P., Tokyo.
 Bailey, Miss B. M., Tokyo.
 Bangs, Miss L., Tokyo.
 Bassett, Miss B. C., Kamakura.
 Baucus, Miss G. (A).
 Bodley, Miss E. W., Sendai.
 Chappell, Miss M. H., Tokyo.
 Chase, Miss Laura, Tokyo.
 Cheney, Miss Alice, Hakodate.
 Curtice, Miss L. K., Hirosaki.
 Daniel, Miss N. M., Tokyo.
 Dickerson, Miss A., Hakodate.
 Draper, Miss W., Yokohama.
 Gard, Miss B. A., Hirosaki.
 Goodwin, Miss L. C., Hakodate.
 Heaton, Miss C. A., Sendai.
 Kilheffer, Miss Marie (A).
 Perry, Miss Louise, Tokyo.
 Pider, Miss M. Z., Tokyo.
 Russell, Miss H. W., Hirosaki.
 Seeds, Miss L. M., Tokyo.
 Slate, Miss A. B. (A).
 Spencer, Miss M. A. (A).
 Sprowles, Miss A. B., Tokyo.
 Sturtevant, Miss Abby, Sapporo.
 Thurston, Miss E. V., Hakodate.
 Wagner, Miss Dora, Tokyo.
 Weiss, Miss Ruth, Tokyo.
 (c) West Japan Woman's Conference.
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 Ashbaugh, Miss A. M., Nagasaki.
 Bangs, Miss Louise, Tokyo.
 Chase, Miss Laura, Tokyo.
 Couch, Miss Helen, Nagasaki.
 Fehr, Miss Vera, Nagasaki.
 Finlay, Miss A. L., Kagoshima.
 Hagen, Miss Olive (A).
 Howey, Miss H. M., Nagasaki.
 Kilburn, Miss E. H., Kumamoto.
 Lee, Miss E. M., Fukuoka.
 Lee, Miss Mabel, Kumamoto.
 May, Miss Pauline, Nagasaki.
 Oldridge, Miss M. B., Nagasaki.
 Paine, Miss M. A., Kagoshima.
 Peckham, Miss C. S., Nagasaki.
 Peet, Miss A. E., Fukuoka.
 Place, Miss P. A., Nagasaki.
 Starkey, Miss Bertha (A).
 Teague, Miss C. M. (A).
 White, Miss A. L. (A).
 Wythe, Miss K. G., Fukuoka.
 Young, Miss Marianna (A).
 (Retired).
 Griffiths, Miss M. B. (A).
 Hampton, Miss M. S. (A).
 Hewett, Miss E. J. (A).
 Imhof, Miss L. (A).
 Kidwell, Miss L. M. (A).
 Russell, Miss E. (A).
- 27. Methodist Episcopal Church South.**
- Anderson, Miss M. P., Kure.
 Bennett, Miss Nellie, Hiroshima.
 Callahan, Rev. W. J. & W., Matsuyama.
 Cobb, Rev. J. B. & W., Kobe.
 Cook, Miss M. M., Osaka.
 Demaree, Rev. T. W. B. & W., Oita.
 Frank, Rev. J. W. & W., Uwajima.
 Gaines, Miss N. B., Hiroshima.
 Gaines, Miss Rachel, Hiroshima.
 Gist, Miss Annette, Oita.
 Haden, Rev. T. H., Kobe.
 Hager, Miss B. D., Osaka.
 Hager, Rev. S. E. & W., Himeji.
 Hilburn, Rev. S. M. & W., Ashiya.
 Holland, Miss C. G., Kobe.
 Johnson, Miss Katherine, Ashiya.
 Jones, Rev. H. P. & W., Kobe.
 Matthews, Rev. W. K. & W., Kobe.
 Meyers, Rev. J. T. & W., Ashiya.
 Mickle, Mr. J. J. & W., Kobe.
 Newcomb, Miss Ethel, Osaka.
 Newton, Rev. J. C. C. & W., (Retired) (A).
 Ogburn, Rev. N. S. & W., Kobe.
 Oxford, Mr. J. S. & W., Kobe.
 Palmore, Rev. P. L. & W., Oita.
 Peavy, Miss A. R., Kobe.
 Phillips, Rev. W. O. & W., Nakatsu.
 Rowland, Miss M. E., Kobe.
 Searcy, Miss Mary, Kure.

Shannon, Miss I. L., Hiroshima.
 Shannon, Miss Katherine, Hiroshima.
 Shaver, Rev. I. L. & W., Hiroshima.
 Shaw, Miss Sara, Hiroshima.
 Smith, Mr. Roy & W., Kobe.
 Stevens, Miss C. B., Hiroshima.
 Stevens, Miss Julia, Hiroshima.
 Stewart, Rev. S. E. & W., Hiroshima.
 Towson, Miss Manie, Hiroshima.
 Towson, Rev. W. E. & W., Kyoto.
 Tumlin, Miss Mozelle, Ashiya.
 Van Hooser, Miss Ruby (A).
 Wainright, Rev. S. H. & W., Tokyo.
 Waters, Rev. G. L., Hiroshima.
 Weakley, Rev. W. R. & W., Tokuyama.
 Whitehead, Miss Mabel, Oita.
 Williams, Miss A. B., Osaka.
 Wilson, Rev. W. A. & W., Okayama.
 Worth, Miss I. M., Kure.

28. Methodist Protestant Church.

(a) Board of Foreign Missions.
 Auman, Rev. J. C. & W., Nagoya.
 Layman, Rev. H. L. & W., (A) Obee, Rev. E. I. & W., Nagoya.
 (b) Woman's Foreign Missionary Society.
 Barns, Miss H. V., Yokohama.
 Bocker, Miss E. E., Nagoya.
 Coates, Miss A. L., Hamamatsu.
 Dawson, Miss Elizabeth, Yokohama.
 Hempstead, Miss E. L., Nagoya.
 Hodges, Miss O. I. (A).
 Williams, Miss M. E. (A).
 Wolfe, Miss E. M., Yokohama.

29. Missionary Society of the Church of England in Canada.

Archer, Miss A. L., Ichinomiya, Owari.
 Bowman, Miss N. F. J., Nagoya.
 Clench, Miss M., Matsumoto.
 Cooke, Miss M. S., Nagoya.
 Corey, Rev. H. H. & W., Shimosuwa.
 Gale, Rev. W. H. & W., (A).
 Hamilton, Miss F., Matsumoto.

Hamilton, Bishop H. J. & W., Nagoya.
 Hawkins, Miss F., Toyohashi.
 Horobin, Miss H. M., Matsumoto.
 Isaac, Miss Irene (A).
 Makeham, Miss S. E., Nagano.
 Millman, Rev. R. M. & W., Toyohashi.
 Moss, Miss Adelaide (A).
 Powles, Rev. P. S. C. & W., Takata.
 Robinson, Rev. C. C. & W., Nagoya.
 Robinson, Rev. J. C., Gifu.
 Shore, Miss G., Toyohashi.
 Spencer, Miss F., Niigata.
 Spencer, Rev. V. C., Niigata.
 Trent, Miss E. M., Nagoya.
 Waller, Rev. J. G. & W., Nagano.

30. Nazarene Church.

Eckel, Mr. W. A. & W. (A).
 Karns, Miss B. (A).
 Staples, Rev. I. B. & W. (A).

34. Omi Mission.

Dortzbach, Rev. Fred & W., Omi Hachiman.
 Larsen, Mr. D. O. & W., Osaka.
 Lorbeer, Mr. F. I. & W., Omi Hachiman.
 Vories, Mr. John & W., Omi Hachiman.
 Vories, Mr. W. M. & W., Omi Hachiman.
 Waterhouse, Rev. P. B. & W. (A).

35. The Oriental Missionary Society.

Kilbourne, Rev. E. L., Tokyo.

36. Pentecostal Bands of the World.

Abel, Rev. Fred. & W., Tokyo.

37. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

(a) Missionary District of Kyoto.
 Aldrich, Miss Martha (Retired), Kyoto.
 Ambler, Miss Marietta, Otsu.
 Bull, Miss Leila, Osaka.

Cannell, Miss M. C., Fukui.
 Chapman, Rev. J. J. & W. (A).
 Correll, Rev. I. H. & W.,
 Tokyo.

Denion, Miss A. G. (A).
 Disbrow, Miss H. J., Kyoto.
 Foote, Miss E. L., Kyoto.
 Laning, Miss Mary, Nara.
 Lloyd, Rev. J. H. & W. (A).
 McGrath, Miss E. S., Kyoto.
 Paine, Miss M. R., Kyoto.
 Powell, Miss C. R., Fukui.
 Neely, Miss C. J., Kyoto.
 Skiles, Miss Helen, Kyoto.
 Smith, Miss Frederica, Kyoto.
 Smith, Rev. P. A. & W., Kyoto.
 Southworth, Dr. J. D. & W.,
 Osaka.

Tetlow, Miss H. L., Kanazawa.
 Van Kirk, Miss A. S., Osaka.
 Welbourn, Rev. J. A. & W.,
 Kyoto.

Welte, Miss J. M., Kyoto.
 Whent, Miss R. M., Osaka.
 Williams, Miss H. R., Kyoto.
 (b) Missionary District of
 Tokyo.

Andrews, Rev. E. L. & W.,
 Akita.

Andrews, Miss R. W., Sendai.
 Andrews, Rev. R. W. & W.,
 Tokyo.

Binsted, Rev. N. S. & W.,
 Tokyo.

Boyd, Miss L. H., Tokyo.
 Burnside, Miss Ruth, Tokyo.

Carlsen, Deaconess V. D., Sen-
 dai.

Chappell, Rev. James & W.,
 Maebashi.

Coates, Miss M. V., Sendai.
 Cornwall-Leigh, Miss M. H.,
 Kusatsu.

Curtis, Miss B. E. (A).
 Evans, Rev. C. H. & W., Mito.

Fauntleroy, Miss G. D., Hiro-
 saki.

Foote, Mr. E. W., Tokyo.

Gardiner, Mr. J. McD. & W.
 (Retired), Tokyo.

Gray, Miss G. V., Sendai.

Heywood, Miss C. G., Tokyo.

Hittle, Miss Dorothy, Hiro-
 saki.

Humphreys, Miss Marian,
 Akita.

Kellam, Mrs. Lucille C.,
 Tokyo.

Kibby, Dr. S. V., Tokyo.

Knapp, Deaconess S. T., Tokyo.

Lade, Miss H. R., Tokyo.

Madeley, Rev. W. F., Sendai.

Mann, Miss I. P., Nikko.

McKechnie, Mr. A. R. & W.,
 Tokyo.

McKim, Miss Bessie, Maebashi.

McKim, Rev. J. C. & W., Kori-
 yama.

McKim, Bishop John, Tokyo.

McKim, Miss Nellie, Tokyo.

Mead, Miss Bessie, Yamagata.

Mohler, Miss A. M., Tokyo.

Murray, Miss E. B., Tokyo.

Newbold, Deaconess E. G. (A).

Nichols, Rev. S. H. & W., Hirg-
 saki.

Pond, Miss H. M., Tokyo.

Reifsnider, Bishop C. S. & W.,
 Tokyo.

Revell, Miss Rachel, Tokyo.

Schaeffer, Miss M. R., Tokyo.

Schereschewsky, Miss C. E.,
 Tokyo.

Spackman, Rev. H. C. & W.,
 Tokyo.

Spencer, Miss Gladys, Aomori.

St. John, Mrs. David, Tokyo.

Sutley, Dr. M. S., Tokyo.

Sutley, Mr. M. L., Tokyo.

Sweet, Rev. C. S. & W., Tokyo.

Teusler, Dr. R. B. (W. absent),
 Tokyo.

Upton, Miss E. F., Omiya.

Verbeck, Miss Eleanor (A).

38. Board of Foreign Missions of the Presbyterian Church in the United States of Ame- rica.

Alexander, Miss Sallie, Osaka.

Ayres, Rev. J. B. & W., Osaka.

Bigelow, Miss G. S. (A).

Brokaw, Rev. H. & W., Kyoto.

Buchanan, Rev. D. C. & W.,
 Wakayama.

Chapin, Miss Louise, Kana-
 zawa.

Chapman, Rev. E. N. & W.,
 Shingu.

Chapman, Rev. G. K. & W.,
 Fukui.

Clark, Rev. E. M. & W., Osaka.

Clarke, Miss S. F., Hiroshima.

Curtis, Rev. F. S. & W., Shi-
 monoseki.

Curtis, Miss G. P., Sapporo.

Daugherty, Miss L. G., Tokyo.

Davidson, Miss F. E., Sapporo.

Detweiller, Rev. J. E. & W.
 (A).

Dosker, Rev. R. J. & W., Ma-
 tsuyama.

Dunlop, Rev. J. G. & W., Tsu.

Eaton, Miss A. G., Kanazawa.

Evans, Miss E. M., Sapporo.

Fulton, Rev. G. W. & W.,
 Osaka.

Garvin, Miss A. E. (Retired), Seoul.
 Gillilan, Miss B. E., Shimono-seki.
 Gorbald, Mrs. R.-P., Osaka.
 Hail, Rev. J. B. & W. (Retired), Wakayama.
 Hall, Mrs. J. E. (A).
 Halsey, Miss L. S., Tokyo.
 Hannaford, Rev. H. D. & W., Tokyo.
 Hereford, Rev. W. F. & W., Hiroshima.
 Imbrie, Rev. Wm. & W. (Retired), (A).
 Johnstone, Miss J. M., Shimono-seki.
 Kerr, Rev. Wm. C. & W., Seoul.
 Lake, Rev. L. C. & W., Sapporo.
 Lamott, Rev. W. C. & W., Tokyo.
 Landis, Mrs. H. M., Tokyo.
 Leavitt, Miss Julia, Tanabe.
 London, Miss M. H., Tokyo.
 MacDuff, Miss Esther, Tokyo.
 Mackenzie, Miss V. M., Osaka.
 MacNair, Mrs. T. M. (Retired), (A).
 McCauley, Mrs. J. K. (Retired), (A).
 McCrory, Miss C. H., Otaru.
 McDonald, Miss M. D., Tokyo.
 Miles, Miss Mary, Kanazawa.
 Milliken, Miss E. P., Tokyo.
 Monk, Miss A. M., Sapporo.
 Morgan, Miss A. E. (A).
 Palmer, Miss H. M., Osaka.
 Pierson, Rev. G. P. & W., Noku-shi.
 Porter, Miss F. E., Kyoto.
 Ransom, Miss M. H., Wakayama.
 Retschauer, Rev. A. K. & W., (A).
 Reiser, Miss A. I., Kanazawa.
 Riker, Miss Jessie, Yamada.
 Smith, Miss S. C. (Retired), Sapporo.
 Thompson, Mrs. David (Retired), Tokyo.
 Van Horn, Rev. G. W. & W., (Retired), (A).
 Walser, Rev. T. D. & W., Tokyo.
 Wells, Miss L. A., Yamaguchi.
 West, Miss A. B. (Retired), (A).
 Whitener, Rev. H. C. & W., (A).
 Winn, Rev. M. C. & W., Kanazawa.
 Winn, Rev. T. C. & W. (Retired), (A).

39. Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian).

Atkinson, Miss M. J., Takamatsu.
 Blakeney, Miss B. M., Nagoya.
 Brady, Rev. J. H. & W. (A).
 Buchanan, Miss E. O., Gifu.
 Buchanan, Rev. Wm. C., Gifu.
 Buchanan, Rev. W. McS. & W., Kobe.
 Cousar, Rev. J. E. & W., (A).
 Cumming, Rev. C. K. & W., Toyohashi.
 Currell, Miss S. McD., Kochi.
 Dowd, Miss A. H., Kochi.
 Erickson, Rev. S. M. & W., Takamatsu.
 Fulton, Rev. C. D. & W., (A).
 Fulton, Rev. S. P. & W. (A).
 Gardner, Miss E. E., Nagoya.
 Hassell, Rev. A. P. & W., Tokushima.
 Hassell, Rev. J. W. & W., Marugame.
 Kirtland, Miss L. G. (A).
 Logan, Rev. C. A. & W., Tokushima.
 Lumpkin, Miss E., Tokushima.
 McAlpine, Rev. R. E. & W., Susaki.
 McElroy, Rev. I. S. & W., Marugame.
 McIlwaine, Rev. W. A. & W., Nagoya.
 McIlwaine, Rev. W. B. & W., Kochi.
 Moore, Rev. J. W. & W., Takamatsu.
 Munroe, Rev. H. H. & W., Takamatsu.
 Myers, Rev. H. W. & W., Kobe.
 Ostrom, Rev. H. C. & W., Tokushima.
 Patton, Miss A. V., Toyohashi.
 Patton, Miss F. D., Nagoya.
 Smythe, Rev. L. C. M. & W., Nagoya.
 Van Dyke, Rev. P. S. & W., Okazaki.

40. Reformed Church in America.

Buss, Miss F. V., Nagasaki.
 Couch, Miss S. M., Nagasaki.
 Darrow, Miss Flora, Nagasaki.
 Eringa, Miss Dora, Yokohama.

Fleming, Miss A. M. (A).
 Hoekje, Rev. W. G. & W. (A).
 Houspers, Miss H. E., Saga.
 Kuiper, Rev. Hubert & W., Oita.
 Lansing, Miss H. M. (A).
 Laug, Mr. G. W., Tokyo.
 Mokma, Mr. Gerald, Nagasaki.
 Noordhoff, Miss J. M., Yokohama.
 Oltmans, Rev. A. & W., Tokyo.
 Oltmans, Miss E. F., Kagoshima.
 Oltmans, Miss J. C., Kagoshima.
 Peeke, Rev. H. V. S. & W., Tokyo.
 Pieters, Rev. A. & W. (A).
 Pieters, Miss Janet G., Shimono-seki.
 Pieters, Miss Jennie, A., Shimono-seki.
 Ruigh, Rev. D. C. & W., Nagasaki.
 Ryder, Rev. S. W. & W., Saga.
 Shafer, Miss B. J., Nagasaki.
 Shafer, Rev. L. J. & W., Tokyo.
 Stegeman, Rev. H. V. E. & W. (A).
 Taylor, Miss M. A., Nagasaki.
 Teets, Miss E. V., Saga.
 Terborg, Rev. John & W., Kagoshima.
 Van Bronkhorst, Rev. A. & W. (A).
 Walvoord, Miss Florence, Nagasaki.

41. Reformed Church in the United States.

Ankeney, Rev. Alfred & W., Aomori.
 Bolliger, Miss Aurelia, Sendai.
 Faust, Rev. A. K. & W., Sendai.
 Fesperman, Rev. F. L. & W., Yamagata.
 Gerhard, Miss M. E. (A).
 Gerhard, Rev. P. L. & W., Sendai.
 Guinther, Rev. E. H. & W., Sendai.
 Hansen, Miss K. I., Sendai.
 Hoffheins, Miss M. V., Sendai.
 Kriete, Rev. C. D. & W., Yamagata.
 Lindsey, Miss L. A., Sendai.
 Miller, Rev. H. K. & W., Tokyo.
 Moore, Rev. J. P. (A).
 Nace, Rev. I. G. & W., Akita.

Nicodemus, Prof. F. B. & W., Sendai.
 Noss, Rev. C. & W., Sendai.
 Noss, Prof. G. S. & W., Sendai.
 Nugent, Rev. W. C. & W., Aizu Wakamatsu.
 Otte, Miss H. E., Sendai.
 Pamperrien, Miss G. E., Sendai.
 Pifer, Miss B. C., Tokyo.
 Schaffner, Rev. P. F. & W., Aizu Wakamatsu.
 Schneider, Rev. D. B. & W., Sendai.
 Schneider, Miss M. E., Sendai.
 Schroer, Rev. G. W. & W., Aomori.
 Seiple, Rev. W. G. & W., Sendai.
 Singley, Rev. D. F. & W., (A).
 Smith, Prof. A. D. & W., Sendai.
 Stoudt, Prof. O. M. & W. (A).
 Weed, Miss H. I., Kobe.
 Zaugg, Rev. E. H. & W., Sendai.

42. Roman Catholic Church.

Abromitis, Mr. W., Osaka.
 Adamez, Rev. I., Uwajima.
 Adelindis, Sister, Akita.
 Alvarez, Rt. Rev. J. M., Tokushima.
 Anchen, Rev. P. H., Hakodate.
 Andrien, Rev. M. J. (A).
 Antoni, Mr. X., Osaka.
 Appolinaria, Sister Sup., Sapporo.
 Augustin, Rev., Ishibetsu.
 Baumann, Prof. L., Tokyo.
 Barthelmé, Rev. J., Sapporo.
 Becker, Rev., Yamaguchi.
 Berges, Rev., Kobe.
 Berlioz, Bishop Alexandre, Sendai.
 Berning, Rev. Lucas, Sapporo.
 Bertrand, Rev. F. X., Kokura.
 Bertrand, Mr. X., Osaka.
 Beuf, Prof. J. B., Tokyo.
 Beuve, Rev. A. P., Tokyo.
 Biannic, Rev. Jean, Ichinoseki.
 Billing, Rev. A. L. (A).
 Birraux, Rev. Jos., Osaka.
 Bois, Rev. J., Kumisa.
 Bonnet, Rev. M. J. C., Kumisa.
 Bousquet, Rev. M. J. S., Osaka.
 Breitung, Rev. Eusebius, Murooran.
 Brenguler, Rev. F. X., Oita.
 Breton, Rev. M. J., Kurosaki.
 Bulteau, Rev., Kumamoto.

- Cadilhac, Rev. H. L., Utsunomiya.
 Calixte, Rev., Naze.
 Caloin, Rev. Edmond, Yokohama.
 Calvo, Rev. J., Kochi.
 Candida, Sister Sup., Sapporo.
 Carpentier, Sister Ange, Sendai.
 Castannier, Rt. Rev. Bishop, Osaka.
 Ceska, Rev. Anton, Niigata.
 Cesselin, Rev. G. J. B., Matsumoto.
 Cettour, Rev. J., Osaka.
 Charron, Rev. I. A., Himeji.
 Chérel, Rev. J. M. F., Tokyo.
 Cloutier, Rev. U., Sapporo.
 Combaz, Rt. Rev. J. C., Nagasaki.
 Corgier, Rev. F. F., Ishibetsu.
 Cornier, Rev. A., Aomori.
 Cotrel, Rev. P. L. M., Kuroshima.
 Coutret, Prof. Charles, Nagasaki.
 Dahlmann, Mr. J., Tokyo.
 Dalibert, Rev. P. D., Shirakawa.
 Deboissey, Sister Aimee, Sendai.
 Deffrennes, Rev. J. B. J., Kuroshima.
 Deiber, Prof. A., Osaka.
 Delahaye, Rev. L. A., Shizuoka.
 Demangelle, Rev. H. A., Kamakura.
 Derny, Rev. G., Osaka.
 Deruy, Rev. Georges, Nara.
 Dietrich, Rev. Jos., Niigata.
 Doering, Rt. Rev. Bishop, Okayama.
 Dossier, Rev. R. F. F., Morioka.
 Drouart de Lezey, Rev. L. F., Koyama Mura.
 Drouet, Rev. Fr. P., Nagasaki.
 Duthu, Rev. J. B., Kyoto.
 Edeltruda, Sister, Akita.
 Egyde, Rev., Kagoshima.
 Eylenbosch, Mr. J., Tokyo.
 Fage, Rev. Pierre, Kobe.
 Favier, Rev. J. E., Hiroasaki.
 Fernandez, Rev. C., Kochi.
 Finger, Rev. Fr., Akita.
 Firmin, Rev., Kado.
 Flaujac, Rev. J. M., Tokyo.
 Fressenon, Rev. J. L. M., Nagasaki.
 Friese, Rev. F., Akita.
 Gabriel, Rev. Th., Tsuruoka.
 Galleray, Prof. J., Nagasaki.
 Gaessler, Mr. J., Osaka.
 Galonnier, Mr. J. B., Osaka.
 Garcia, Mr. Jos., Osaka.
 Garnier, Rev. L. F., Toyotsu.
 Gaschy, Prof. J. B., Osaka.
 Geley, Rev. J. B., Osaka.
 Gelinas, Rev. C., Asahigawa.
 Giraudias, Rev. J. M., Tokyo.
 Golla, Rev. D., Odori.
 Goyer, Prof. H., Tokyo.
 Gracy, Rev. L., Nagasaki.
 Grinand, Rev. A. M. G., Wakiyama.
 Grote, Mr. John, Osaka.
 Guasch, Mr. A., Tokyo.
 Guenin, Rev. L. J. (A).
 Halbont, Rev. A., Kurosaki.
 Harnois, Rev. F. J. (A).
 Heck, Prof. E., Tokyo.
 Heim, Rev. L., Sapporo.
 Heimgartner, Sister Pia, Akita.
 Heinrich, Rev. A., Tokyo.
 Henvers, Rev., Okayama.
 Herner, Mr. F., Osaka.
 Herrmann, Rev. Paul, Kanazawa.
 Hervé, Rev. F. J., Hakodate.
 Heuvers, Mr. H., Tokyo.
 Heuzet, Rev. A. E., Nagasaki.
 Higil, Mr. A., Osaka.
 Hilarion, Rev., Naze.
 Hipp, Rev. Alexis, Asahigawa.
 Hoffmann, Mr. H., Tokyo.
 Houtin, Rev. M. F., Tokyo.
 Hutt, Rev. A. J., Hakodate.
 Imhoff, Mr. Ch., Osaka.
 Jacquet, Rev. Claude, Sendai.
 Jakobs, Rev. T., Sapporo.
 Janning, Mr. J., Osaka.
 Jubillac, Rev., Osaka.
 Joannes, Prof. L., Nagasaki.
 Joly, Rev. E. C., Fukuoka.
 Jordan, Rev. D., Sapporo.
 Keel, Mr. Robert, Tokyo.
 Kinold, Rev. W., Sapporo.
 Koehl, Mr. Jos., Osaka.
 Koehl, Mr. L., Osaka.
 Kowitz, Rev. A., Odori.
 Kunigunde, Sister, Akita.
 Lafon, Rev. J. H., Koriyama.
 Lang, Rev. W., Sapporo.
 Lefert, Rev., Tottori.
 Lehmann, Prof. E., Nagasaki.
 Lemarie, Rev. F. P., Yatsushiro.
 Lemoine, Rev. C. J., Yokohama.
 Léopold, Rev., Sekigure.
 Lissarrague, Rev. J. B., Tokyo.
 Lucida, Sister, Kanazawa.
 Marmonier, Rev. P., Kyoto.
 Martin, Rev. J. M., Moji.
 Mathon, Rev. R. L., Ichinoseki.
 Maurice, Rev., Naze.
 Maxime, Rev., Naze.

Mayet, Rev. Gustave, Tokyo.
 Mayrand, Rev. P. A., Hachioji.
 McNeal, Mr. M., Tokyo.
 Meinzinger, Mr. G., Osaka.
 Miebach, Rev. David, Kutchan.
 Migdalek, Rev. A., Kanazawa.
 Mohr, Rev. Jos., Kanazawa.
 Montagu, Rev. E. L., Sendai.
 Mutschler, Mr. J., Osaka.
 Nicodema, Sister, Kanazawa.
 Niessing, Sister Armellina, Kanazawa.
 Nieto, Rev. C., Matsuyama.
 Noll, Rev. H., Sapporo.
 Oertle, Rev. Earl, Toyama.
 Overmans, Mr. J., Tokyo.
 Perez, Rev. M., Takamatsu.
 Perrin, Rev. H., Kobe.
 Pettler, Rev. A. E. (A).
 Pie, Rev., Urakami.
 Pockstaller, Mr. T., Tokyo.
 Pouget, Rev. A. M. P., Sendai.
 Pahl, Rev. W., Kosaka.
 Puissant, Rev. L. J. M., Tsu.
 Raguét, Rev. E., Nagasaki.
 Raoul, Rev. G. E., Kurume.
 Reiners, Rt. Rev. Mons., Akita.
 Reinirkens, Rev. H., Tsuruoka.
 Reiter, Sister Irene, Akita.
 Relave, Rev. J. L., Kyoto.
 Rey, Rev. Jos., Kobe.
 Rey, Most Rev. Archbishop J. P., Tokyo.
 Reynaud, Rev. Jules, Hakodate.
 Robinson, Mr. C., Tokyo.
 Rosenhuber, Rev. A., Kemanai.
 Ruiz, Rt. Rev. M., Tokushima.
 Ruppel, Rev. T., Sapporo.
 Rusch, Prof. F. X., Nagasaki.
 Sandrock, Prof. E., Nagasaki.
 Sauer, Rev. V., Sapporo.
 Schefer, Rev., Matsuye.
 Schmeltz, Rev. H., Iwamizawa.
 Schmitz, Sister Achatia, Akita.
 Schoeppler, Rev. Ph. M., Yamagata.
 Schwientek, Rev. Jos., Niigata.
 Steichen, Rev. Michel, Tokyo.
 Thiry, Rev. F., Nagasaki.
 Tulpin, Rev. E. A., Tokyo.
 Ulrich, Mr. A., Osaka.
 Urbain, Rev., Kagoshima.
 Vagner, Rev. A., Osaka.
 Veillon, Rev. J. B., Hisagajima.
 Vergott, Rev. Franz, Otaru.
 Vernier, Mr. Joseph, Tokyo.
 Villion, Rev. A., Hagi.
 Vion, Rev., Osaka.
 Vonderscher, Mr. G., Osaka.
 Wassereau, Rev. E., Tokyo.
 Weiz, Sister Hildeberta, Akita.

Willmes, Rev. B., Nagoya.
 Zehntgraf, Rev. E., Asahigawa.

Ziegler, Rev. T., Sapporo.
 Zimmermann, Rev. J., Akita.
 (See also under heading, Formosa.)

43. Russian Orthodox Church.

Sergius, Rt. Rev. Archbishop, Tokyo.

44. Salvation Army.

Barr, Capt. Kenneth, Tokyo.
 Beaumont, Lt. Col. J. W. & W., Tokyo.
 Bigwood, Staff-Capt. E. W. & W., Tokyo.
 Burrows, Capt. Harold, Tokyo.
 Climpson, Staff-Capt. H. A. & W., Tokyo.
 Eadie, Comm. William & W., Tokyo.
 Pugmire, Major E. I. & W., Tokyo.
 Wilson, Brig. T. W. & W., Tokyo.

45. Scandinavian Alliance Mission.

Anderson, Rev. Joel, (W. absent), Tokyo.
 Bergstrom, Rev. F. O. (W. absent), Tokyo.
 Carlson, Rev. C. E. & W., (A).
 Peterson, Miss A. J., Shimosa.

46. Southern Baptist Convention.

Baker, Miss Effie, Fukuoka.
 Bouldin, Rev. G. W. & W., Tokyo.
 Chapman, Rev. J. G. & W., Shimonoseki.
 Clarke, Rev. W. H. & W. (A).
 Conrad, Miss Florence, Fukuoka.
 Cunningham, Rev. C. & W., Kokura.
 Dozier, Rev. C. K. & W., Fukuoka.
 Fulghum, Miss S. F. (A).
 Lancaster, Miss Cecile, Kokura.
 Lawton, Miss Phoebe, Shimonoseki.
 Mills, Mr. E. O. & W. (A).
 Nix, Rev. W. V. & W. (A).
 Ray, Rev. J. F. & W., Hiroshima.

Rowe, Rev. J. H. & W., Kokura.
 Schell, Miss Naomi, Kokura.
 Smith, Rev. R. C. & W., Fukuoka.
 Walne, Rev. E. N. & W., Shimonoseki.
 Walne, Miss Florence, Shimonoseki.
 Walters, Miss Mary, Shimonoseki.
 Williamson, Rev. N. F. & W., Kumamoto.

47. Seventh Day Adventists.

Anderson, Pastor A. N. & W., Tokyo.
 Armstrong, Pastor V. T. & W., Tokyo.
 Benson, Pastor, H. F. & W., Tokyo.
 Cole, Mr. A. B. & W., Tokyo.
 Jacques, Mr. S. G. & W. (A).
 Koch, Mr. Alfred & W., Tokyo.
 Kraft, Mr. E. J. & W., Tokyo.
 Nelson, Pastor, A. N. & W., Tokyo.
 Perkins, Mr. H. J. & W., Tokyo.

48. Society for the Propagation of the Gospel in Foreign Parts.

(a) Osaka Diocese.

Case, Miss D., Kobe.
 Foxley, Rev. C. & W., Himeji.
 Holmes, Miss M., Kochi.
 Kennion, Miss O., Kobe.
 Kettlewell, Rev. F., Kobe.
 Parker, Miss A., Kobe.
 Pooley, Miss A., Kobe.
 Stokes, Miss K., Kobe.
 Trott, Miss D., Kobe.
 Voules, Miss J. E., Kochi.
 Walker, Mr. F. B. & W., Kobe.
 Weston, Rev. F. & W., Okayama.

(b) South Tokyo Diocese.

Ballard, Miss S., Tokyo.
 Bickersteth, Mrs. E., Tokyo.
 Boyd, Miss H., Tokyo.
 Choje, Miss D. M., Tokyo.
 France, Rev. W. F. & W. (A).
 Hallstone, Miss M. (A).
 Heaslett, Bishop S. & W., Tokyo.
 Mander, Miss M. L., (A)
 Neville, Miss L., Odawara.
 Philipps, Miss C., Tokyo.
 Sharpe, Rev. A. L., Zushi.

Shaw, Rev. R. D. M. & W., Oiso.
 Shepherd, Miss K., Chiba.
 Simmeon, Miss R., Numazu.
 Somervell, Miss M., Numasu.
 Tanner, Miss K., Tokyo.
 Williams, Miss T., Tokyo.
 Woolley, Miss K., Tokyo.
 Wordsworth, Miss, Odawara.

50. Church of the United Brethren in Christ.

Hayes, Rev. W. H. & W., Tokyo.
 Knipp, Rev. J. E. & W., Otsu.
 Roberts, Rev. F. L. (A).
 Shively, Rev. B. F. & W., Kyoto.
 Sholtz, Rev. A. H. & W., Tokyo.

51. United Christian Missionary Society.

Armbruster, Miss R. T. (A).
 Asbury, Miss J. J., Osaka.
 Clawson, Miss B. F. (A).
 Crewdson, Rev. I. D. & W., Osaka.
 Douglas, Miss Bertha, Osaka.
 Erskine, Rev. W. H. & W., Mikage.
 Garst, Miss Gretchen, Fukushima.
 Hagin, Miss Edith, (A).
 Harker, Miss Hazel, Tokyo.
 Hendricks, Rev. K. C. & W., Fukushima.
 Hunter, Rev. J. B. & W., Akita.
 Lehman, Miss Lois, Akita.
 Akita.
 McCall, Rev. C. F. & W., Akita.
 McCoy, Rev. R. D. & W., Tokyo.
 Palmer, Miss Jewel, Tokyo.
 Richey, Miss H. L., Fukushima.
 Robinson, Rev. C. E. & W., (A).
 Scott, Miss A. C., Tokyo.
 Trout, Miss J. M., Akita.
 Watson, Rev. B. E. & W., (A).
 Wilson, Rev. C. H. & W., (A).
 Young, Rev. T. A. & W., Tokyo.

52. Universalist General Convention.

Ayres, Rev. S. G. & W., (A).
 Hathaway, Miss M. A., Tokyo.
 Kent, Miss B. W., Tokyo.
 Rowe, Mrs. A. G., Tokyo.
 Stetson, Rev. C. R. & W., Shiizuoka.

53. Wesleyan Methodist Connection of America.

Gibbs, Rev. M. A. & W., Tokyo.

54. Woman's Union Missionary Society of America.

Loomis, Miss C. D., Yokohama.
Lynn, Mrs. H. B., Yokohama.
Pratt, Miss S. A., Yokohama.
Rogers, Miss M. S., Yokohama.
Tracy, Miss M. E., Yokohama.

55. Yotsuya Mission.

Beatty, Rev. H. E. & W., Tokyo.
Cunningham, Rev. W. D. & W., Tokyo.
Gilbert, Miss L. M., Tokyo.

56. Young Men's Christian Association.

(a) American International Committee.

Bradley, Mr. A. C., Kobe.
Brown, Mr. F. H. & W., Tokyo.
Converse, Mr. G. C. & W., Osaka.
Davis, Mr. J. M. & W., (A).
Durgin, Mr. R. L. & W., Dai-
ren.
Fisher, Mr. G. M. & W., (A).
Gleason, Mr. G. & W., (A).
Jorgensen, Mr. A. & W., (A).
Leet, Mr. L. D., Tokyo.
Patterson, Mr. G. S. & W., Tokyo.
Phelps, Mr. G. S. & W., Tokyo.
Ryan, Mr. W. S. & W., Kobe.
Sneyd, Mr. H. S. & W., Yokohama.
Stier, Mr. W. R. F. & W., (A).
Swan, Mr. G. D. & W., Kyoto.
Trueman, Mr. G. E., Nagoya.
Yarnell, Dr. D. E. & W., Kobe.

(b) YMCA Teachers Affiliated.

Allen, Mr. G. C., Nagoya.
Brown, Mr. F. W. & W., Sapporo.
Collins, Mr. H. H., Hiroshima.
Estes, Mr. J. C., Osaka.
Faucette, Mr. Thomas, Fukuoka.
Gibbs, Mr. D. H., Tokyo.
Jefferson, Mr. E. M. & W., Mukden.

Grant, Mr. J. P., Tokyo.
Lawyer, Mr. K. C., Himeji.
Minnis, Mr. G. F. & W., Yamaguchi.
Nichols, Mr. Bert, Nagoya.
Nunn, Mr. W. L., Oita.
Robinson, Rev. C. C. & W., Nagoya.
Sinclair, Mr. G. M., Hikone.
Sweetman, Mr. L. G., Osaka.
Topping, Mr. W. F., Nagoya.
Tremain, Mr. M. A., Kobe.

57. Young Women's Christian Association.

Allen, Miss Carolyn, (A).
Armstrong, Miss Clare, Kobe.
Best, Miss Blanche, (A).
Chappell, Miss Jean, Kobe.
Duncan, Miss Constance, Kyoto.
Eddy, Mrs. K. W., Tokyo.
Kaufman, Miss E. R., Tokyo.
Marsh, Miss Carolyn, Osaka.
McGregor, Miss Grace, Kobe.
McIntosh, Miss Elsie, Osaka.
McKinnon, Miss C., Tokyo.
McNaughton, Miss Margaret, Kobe.
Page, Miss Mary, Kyoto.
Ragan, Miss Ruth, Osaka.
Robertson, Miss E., Tokyo.
Scott, Miss J. N., (A).
Scott, Miss L. O., Tokyo.
Verry, Miss Hazel, Yokohama.
Wiser, Miss Edna, Kyoto.

FORMOSA.

59. Foreign Missions Committee of the Presbyterian Church of England.

Band, Rev. Edward, Tainan.
Barclay, Rev. Thomas, Tainan.
Barnett, Miss Margaret, Tainan.
Butler, Miss A. E., Shoka.
Cheal, Mr. P. & W., Tainan.
Galt, Miss Jessie, Tainan.
Landsborough, Mr. D. & W., (A).
Lloyd, Miss Jeannie, Tainan.
Livingston, Miss A. A., Shoka.
Mackintosh, Miss Sabine, (A).
Montgomery, Rev. W. E., Tainan.
Moody, Rev. C. & W., Shoka.
Nielson, Rev. A. B., Tainan.
Scott, Miss M. D. A., Shoka.
Singleton, Mr. L. & W., Tainan.

Smith, Mr. Dansey & W., Tainan.

60. Board of Foreign Missions, Presbyterian Church in Canada.

Ackinson, Miss W. M., Taihoku.

Adair, Miss Lily, Taihoku.

Clazie, Miss M. G., Tansui.

Coates, Rev. W. G. & W., Tokyo.

Connell, Miss Hannah, Tansui.

Dowie, Mr. K. W. & W., Tansui.

Elliott, Miss Isabel, Taihoku.

Gauld, Mrs. William, Taihoku.

Haig, Miss M. T., Taihoku.

Hotson, Miss J. L., Taihoku.

Kinney, Miss J. M., Tansui.

MacKay, Mr. G. W. & W., Taihoku.

Marshall, Rev. D. F., Tansui.

McLeod, Rev. Duncan & W., Taihoku.

Williams, Rev. G. A. & W., Tansui.

42. Roman Catholic Church (Dominican).

Barbara de Santo Domingo, Sister, Takao.

Beobide, Rev. I., Sekizansho.

Berta del Espirito Santo, Sister, Taihoku.

Candelaria de Santa Teresa, Sister, Taihoku.

Clemencia Mas, Sister, Taihoku.

Gordaliza, Rev. B., Taichu.

Hoz, Rt. Rev. T., Taihoku.

Mercedes de la Cruz, Sister, Taihoku.

Modesta Arguello, Sister, Takao.

Ormaechea, Rev. G., Taihoku.

Pascual, Rev. T., Taichu.

Perez, Rev. E., Tainan.

Rodriguez, Rev. A., Toroku.

Rosa de los Remedios, Sister, Takao.

Rosario de Santa Domingo, Sister, Taihoku.

Rosario de Santa Rosa, Sister, Taihoku.

Sanchez, Rev. F., Taichu.

Tobar, Rev. T., Takao.

Villarubia, Rev. F., Tansui.

Villegas, Rev. I., Taichu.

Korean Missionary Directory

Compiled by GERALD BONWICK, Seoul.

THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

KOREAN MISSIONARY DIRECTORY

COMPILED BY GERALD BONWICK, SEOUL.

LIST OF MISSIONS AND KINDRED SOCIETIES

With names of Secretaries on the field

AU P—Presbyterian Church in Australia (Victoria) Rev.
M. Trubinger.

BFBS—British and Foreign Bible Society, Mr. Thomas
Hobbs.

C.L.S.—Christian Literature Society, Rev. D. A. Bunker.

CP—Canadian Presbyterian Church, Rev. D. A. McDonald.

ECM—English Church Mission, Rev. C. H. N. Hodges.

MEFB—Methodist Episcopal Church, Mr. C. A. Sauer.

MES—Methodist Episcopal Church, South, Rev. A. W.
Wasson.

O.M.S.—Oriental Missionary Society, Rev. E. L. Kilbourne.

PN—Presbyterian Church in U.S.A., Mr. D. L. Soltau.

PS—Presbyterian Church in U.S., Rev. E. T. Boyer.

RC—Roman Catholic, Pere. M. P. B. Villemot.

ROC—Russian Orthodox, Rev. Father Feodosi.

SA—Salvation Army, Brigadier W. Twilley.

SDA—Seventh Day Adventist, Mr. L. I. Bowers.

YMCA—Young Men's Christian Association (American) Mr.
F. M. Brockman.

ALPHABETICAL LIST

The order is as follows:—Name; year of arrival in Korea; initials of Missionary Society; Address. (A)—Absent.

A

Adams, Rev. B. N. & W., 1923, PN., Andong.
 Adams, Rev. Edward & W., 1921, PN., Chairyung.
 Adams, Rev. J. E., D.D. & W., 1894, PN., Taiku.
 Akerholm, Mrs. Ensign E., 1914, SA., Seoul.
 Alexander, Miss M. L., 1911, Au P., Fusanchin. (A)
 Allen, Rev. A. W., 1913, Au P., Chinju.
 Amendt, Rev. C. C. & W., 1919, MEFB., Kongju. (A)
 Anderson, A. G., M. D. & W., 1911, MEFB., Pyengyang. (A)
 Anderson, E. W., M. D. & W., 1914, MES., Wonsan.
 Anderson, Rev. G. & W., 1922, Au P., Fusanchin.
 Anderson, Rev. L. P. & W., 1914, MES., Songdo.
 Anderson, Miss N., 1911, MEFB., Pyengyang.
 Anderson, Miss P., 1923, CP., Songjin.
 Anderson, Rev. W. J. & W., 1917, PN., Seoul. (A)
 Appenzeller, Miss A. R. 1915, MEFB., Seoul.
 Appenzeller, Rev. H. D. & W., 1917, MEFB., Seoul. (A)
 Arnold, Rev. E. H., 1915, ECM., Seoul.
 Ashe, Mrs. A. S., 1923, PN., Pyengyang.
 Auer, Bro. G., RC., Wonsan.
 Austin, Miss L., 1912, PS., Chunju. (A)
 Avison, Douglas B., M. D. & W., 1920, PN., Seoul.
 Avison, O. R., M. D. & W., 1893, PN., Seoul. (A)

B

Bain, Miss Mary, 1921, PS., Mokpo.
 Bainger, Rev. M., RC., Phalji.
 Bair, Miss B. R., 1913, MEFB., Haiju.
 Baird, Rev. R. H. & W., 1923, PN., Kangkei.
 Baird, Rev. W. M., D. D. & W., 1890, PN., Pyengyang.
 Baird, Rev. W. M. Jr., 1923, PN., Chairyung.
 Barbara, Lay-sister, 1911, ECM., Suwon.
 Barker, Rev. A. H. & W., 1911, CP., Yongjung. (A)
 Barlow, Miss Jane, 1912, MEFB., Haiju. (A)
 Barnhart, Mr. B. P. & W., 1916, YMCA, Seoul.
 Bass, Mr. H. J. & W., SDA, Keizan.
 Battersby, Adjutant (Miss), 1920, SA, Seoul.
 Bauer, Bro. C. RC., Seoul.
 Becker, Rev. A. L., Ph. D. & W., 1903, MEFB., Seoul.
 Bell, Rev. E., D. D. & W., 1896, PS., Kwangju.
 Bergman, Miss A. L., 1921, PN., Pyengyang.
 Bergman, Miss G. O., 1915, PN., Taiku.
 Bermond, Pere J. M., RC., Masampo.
 Bernheisel, Rev. C. F., D. D. & W., 1900, PN., Pyengyang.

Bernsten, Ensign A. & W., 1915, SA, Taiku.
 Best, Miss M., 1897, PN, Pyengyang.
 Biggar, Miss M. L., 1910, PS, Soonchun. (A)
 Bigger, J. D., M. D. & W., 1911, PN, Pyengyang. (A)
 Boas, Rev. Bishop H. A., D. D. & W., 1922, MES, Seoul.
 Black, Miss E., 1919, OMS, Milyang.
 Blair, Rev. H. E. & W., 1904, PN, Taiku.
 Blair, Rev. W. N., D. D. & W., 1901, PN, Pyengyang.
 Boas, Rev. Bishop H. A., D. D. & W., 1922, MEB, Seoul.
 Bonwick, Mr. Gerald & W., 1908, CLS, Seoul.
 Boots, J. L., D. D. S. & W., 1921, PN, Seoul.
 Bording, Miss M., 1922, MEFB, Kongju.
 Borrow, Dr. Nancy, ECM, Seoul.
 Bouillon, Pere C., RC, Eum Chook.
 Bowers, Mr. L. I. & W., 1917, SDA, Seoul.
 Boyer, Rev. E. T., 1921, PS, Chunju.
 Brannan, Rev. L. C. & W., 1910, MES, Choonchun.
 Bray, Miss Lynda, 1921, MES, Wonsan.
 Breher, Rev. Dr. T., RC, Kukchakga.
 Briggs, Rev. J. C. & W., 1921, OMS, Seoul.
 Brockman, Mr. F. M. & W., 1905, YMCA, Seoul. (A)
 Brownlee, Miss C., 1913, MEFB, Seoul.
 Bruen, Rev. H. M. & W., 1899, PN, Taiku. (A)
 Buckland, Miss S., 1903, PS, Chunju.
 Buie, Miss H., 1909, MES, Seoul.
 Bull, Rev. W. F. & W., 1899, PS, Kunsan. (A)
 Bunker, Rev. D. A. & W., 1886, MEFB, Seoul.
 Burdick, Rev. G. M., 1903, MEFB, Yengbyen. (A)
 Butts, Miss A. M., 1907, PN, Pyengyang.
 Butts, Miss E., 1921, MEFB, Pyengyang.
 Byram, R. M., M. D. & W., 1921, PN, Kangkei.

C

Cable, Rev. E. M., D. D. & W., 1899, MEFB, Seoul.
 Cadars, Pere J. F., RC, Chunju.
 Campbell, Rev. A. & W., 1916, PN, Kangkei. (A)
 Campbell, Miss A. M., 1911, Au P. Chinju. (A)
 Campbell, Mr. E. L. & W., 1913, PN, Syenchun.
 Cardwell, Miss Viola, 1923, CP, Hamheung.
 Carlson, Rev. C. F. & W., 1922, MEFB, Wonju.
 Cass, Miss G. L., 1916, CP, Yongjung.
 Cate, W. R., M. D. & W., 1921, MES, Seoul.
 Chabot, Pere J. F. G., RC, Yongsan.
 Chaffin, Mrs. A., 1913, MEFB, Seoul.
 Cherry, Miss Mabel, 1923, MES, Wonsan.
 Chisholm, W. H., M. D. & W., 1923, PN, Syenchun.
 Chizallet, Pere P., RC, Wonju.
 Church, Miss M., 1915, MEFB, Seoul.
 Clark, Rev. C. A., D. D. & W., 1902, PN, Yyengyang.
 Clark, Rev. W. M., D. D., 1909, PS, Seoul.
 Clerke, Miss F. L., 1910, Au P, Chinju.
 Coen, Rev. R. C. & W., 1918, PN, Seoul. (A)
 Coit, Rev. R. T. & W., 1909, PS, Soonchun.
 Colton, Miss S. A., 1911, PS, Chunju.
 Conrow, Miss M., 1922, MEFB, Seoul.
 Cook, Rev. W. T. & W., 1908, PN, Hingking.
 Cooper, Rev. A. C., 1908, ECM, Suwon.
 Cooper, Adjutant H. & W., 1921, SA, Songdo.

- Cooper, Miss Kate, 1908, MES, Wonsan.
 Coutts, Miss F. J., 1920, PN, Pyengyang.
 Covington, Miss H., 1917, PN, Syenchun. (A)
 Crane, Miss Janet, 1919, PS, Chunju.
 Crane, Rev. J. C. & W., 1913, PS, Soonchun.
 Crothers, Rev. J. Y. & W., 1909, PN, Andong.
 Cumming, Rev. D. J., 1918, PS, Mokpo. (A)
 Cunningham, Rev. F. W. & W., 1913, Au P, Chinju.
 Curlier, Pere J. J. L., RC, Anak.
 Currie, Miss C., 1921, CP, Hamheung.
 Cutler, Miss M. M., M. D., 1892, MEFB, Pyengyang. (A)

D

- D'Avernas, Rev. Count I., RC, Seoul.
 D'Avernas, Rev. K., RC, Wonsan.
 Davies, Miss E. J., M. B., 1918, Au P, Chinju.
 Davies, Miss M. S., 1911, Au P, Fusanchin.
 Davis, Miss M. V., 1921, PS, Soonchun.
 Deal, Mr. H. C. & W., 1915, MES, Songdo.
 Dean, Miss L., 1916, PN, Chungju.
 DeCamp, Rev. A. F. & W., 1910, PN, Seoul.
 DeHass, Miss M., 1921, PS, Kwangju.
 Delmarter, Miss Jean, 1920, PN, Seoul.
 Damange, Rt. Rev. Bishop F., RC, Taiku.
 Deming, Rev. C. S.; S. T. D., & W., 1905, MEFB, Seoul.
 Deneux, Pere S. A. J., RC, Chemulpo.
 Devred, Rt. Rev. Bishop E. J., RC, Seoul.
 Dicken, Miss E. M., 1920, MEFB, Pyengyang.
 Dillingham, Miss G. L., 1911, MEFB, Pyengyang.
 Dixon, Miss E. V., 1913, Au P, Kuchang.
 Dodson, Miss M. L., 1912, PS, Soonchun.
 Dodson, Rev. S. K., 1912, PS, Kwangju.
 Doriss, Miss A. S., 1908, PN, Pyengyang.
 Drake, Rev. H. J.; S. S. M., 1897, ECM, Suwon.
 Dunn, Miss E., 1923, Au P, Tongyeng.
 Dupuy, Miss L., 1912, PS, Kunsan. (A)

E

- Ebert, Rev. P. H., RC, Seoul.
 Eckhardt, Rev. A., RC, Seoul.
 Edith, Miss Helena, Sister, 1907, ECM, Seoul.
 Edwards, Miss L., 1909, MES, Seoul.
 Elrlington, Miss B., ECM, Fusan.
 Emmerling, Rev. P., RC, Seoul.
 Engel, Rev. V., D. D., & W., 1900, Au P, Pyengyang.
 English, Miss M., 1922, MEFB, Pyengyang.
 Erdman, Rev. W. C. & W., 1906, PN, Taiku.
 Eriksson, Ensign (Miss) L., 1914, SA, Songdo.
 Erwin, Miss C., 1905, MES, Chulwon.
 Esteb, Miss K. M., 1915, PN, Chungju.
 Estey, Miss E. M., 1900, MEFB, Yengbyen.
 Eurelle, Staff-Capt. J. & W., SA, Seoul.
 Eversole, Rev. F. M. & W., 1912, PS, Chunju.

F

Faith, Sister, 1920, ECM., Suwon.
 Fengauer, Bro. P. B., RC, Wonsan.
 Feodosi, Rev. Father, ROC, Seoul.
 Ferrand, Pere P. C., Taiku.
 Field, Miss H., 1921, PN, Taiku.
 Fisher, Mrs. J. E. & W., 1919, MES, Seoul.
 Fitch, Rev. W. R. & W., OMS, Seoul.
 Fletcher, A. G., M D., & W., 1909, PN, Taiku.
 Flotzinger, Bro. I., RC, Wonsan.
 Follwell, Mrs. E. D., 1895, MEFB, Pyengyang.
 Fontaine, Miss L., 1923, PS, Chunju.
 Foote, Hiss J. N., 1922, PN, Pyengyang.
 Foote, Rev. W. R., D. D., & W., 1898, CP, Wonsan.
 Found, Norman, M. D. & W., 1922, MEFB, Kongju.
 Fraser, Rev. E. J. O. & W., 1914, CP, Yongjung.
 Furry, Miss A., 1921, MES, Soonchun.

G

Gale, Rev. J. S., D. D., & W., 1892, PN, Seoul.
 Gamble, Rev. F. K. & W., 1908, MES, Seoul.
 Garvin, Miss A. E., 1923, PN, Seoul.
 Gay, Staff-Capt. H. J. & W., 1910, SA, Hongsong.
 Genso, Mr. J. F. & W., 1908, PN, Seoul. (A)
 Gerdine, Rev. J. L. & W., 1902, MES, Songdo.
 Germet, Bro. P. RC, Seoul.
 Gilmer, Wm. P. M. D., & W., 1923, PS, Mokpo.
 Gombert, Pere A., RC, An Song.
 Gombert, Pere J. M. E., RC, Pooyu.
 Goodwin, Miss Miriam, 1923, MES, Songdo.
 Gordon, Miss Clara, 1923, PN, Taiku.
 Graham, Miss Agnes, 1913, MES, Songdo. (A)
 Graham, Miss E. I., 1907, PS, Kwangju.
 Grahmer, Bro. J., RC, Seoul.
 Gray, Miss A. L., 1921, PS., Kunsan.
 Gregg, Mr. G. A., 1906, YMCA, Seoul.
 Greene, Miss W. B., 1919, PS, Kunsan.
 Greer, Miss A. L., 1912, PS, Soonchun. (A)
 Grierson, Rev. R., M. D., & W., 1898, CP, Songjin.
 Grimes, Miss E. B., 1919, PN, Taiku. (A)
 Grosjean, Miss V. C., 1907, ECM, Pyengyang.
 Grove, Miss Nelda L., 1919, MEFB, Seoul. (A)
 Guinana, Pere P. J., RC, Yongsan.

H

Hafner, Rev. P. A., RC, Seoul.
 Haines, Rev. P. & W., 1920, OMS, Taiden.
 Hall, Miss A. B., 1921, MEFB, Seoul.
 Hall, Mrs. R. S., M. D., 1890, MEFB, Seoul.
 Hamilton, Rev. F. E. & W., 1919, PN, Pyengyang.
 Hankins, Miss I., 1911, MES, Songdo.
 Hanser, Miss Blanche, 1923, MES, Wonsan.
 Hanson, Miss A. J., 1921, MES, Choonchun. (A)

Hanson, Miss M. L., 1918, PN, Andong. (A)
 Hardie, Rev. R. A., M. D., & W., 1898, MES, Seoul.
 Harrison, Rev. W. B. & W., 1896, PS, Kunsan. (A)
 Hartmann, Bro. C., RC, Seoul.
 Hartness, Miss M., 1918, PN, Seoul.
 Harvey, Mrs. A. S., 1917, PN, Chairyung.
 Hatch, Miss H., 1920, MEFB, Kongju.
 Hauser, Bro. B., RC, Seoul.
 Hayes, Miss L. B., 1922, PN, Pyengyang.
 Haynes, Miss E. I., 1906, MEFB, Pyengyang.
 Helen, Constance, Sister, 1920, ECM, Seoul.
 Helstrom, Miss H., 1909, PN, Kangkei.
 Henderson, Rev. H. H. & W., 1918, PN, Taiku. (A)
 Henderson, Miss L., 1923, PN, Seoul.
 Henderson, Rev. L. P. & W., 1920, PN, Hingking.
 Hess, Miss M. I., 1913, MEFB, Chemulpo.
 Hewlett, Rev. G. E., 1909, ECM, Eumsong.
 Hewson, Miss G., 1920, PS, Kwangju.
 Hiemer, Rev. C., RC, Seoul.
 Hill, Staff-Capt. A. W. & W., 1910, SA, Seoul.
 Hill, Rev. H. J. & W., 1917, PN, Pyengyang. (A)
 Hill, L. P., M. D., & W., 1917, MES, Choonchun. (A)
 Hillman, Miss M. R., 1900 MEFB, Chemulpo. (A)
 Hirst, J. W., M. D., & W., 1904, PN, Seoul. (A)
 Hitch, Rev. J. W. & W., 1907, MES, Seoul.
 Hobbs, Mr. Thos., & W., 1910, BFBS, Seoul.
 Hocking, Miss D., 1916, Au P. Fusanchin.
 Hoffman, Rev. C. S. & W., 1910, PN, Syenchun.
 Hodges, Rev. C. H. N., 1911, ECM, Chemulpo.
 Hoiss, Bro. H., RC, Yongjung.
 Holderoft, Rev. J. G., D. D., & W., 1909, PN, Pyengyang.
 Hopkirk, C. C., M. D., & W., 1921, PN, Seoul.
 Hopper, Rev. Joseph & W., 1920, PS, Mokpo.
 Howard, Miss Clara, 1923, MES, Songdo.
 Hoyt, H. S., M. D., & W., 1923, PN, Taiku.
 Hughes Miss Florence, 1921, PS, Mokpo.
 Hulbert, Miss E., 1924, MEFB, Seoul.
 Hulbert, Miss J., 1914, MEFB, Seoul.
 Hunt, Rev. C., 1915, ECM, Seoul.
 Hunt, Rev. W. B. & W., 1897, PN, Chairyung. (A)

I

Ingerson, Miss V. F., 1916, PN, Syenchun. (A)
 Isabel, Sister, 1901, ECM, Suwon.

J

Jackson, Miss C. U., 1911, MES, Seoul. (A)
 Jaugey, Pere J. M. A., RC, Wonju.
 Johnson, Miss O. C., 1921, PN, Chungju.
 Jones, Miss Kate, 1922, OMS, Taiden.
 Julien, Pere M. C., RC, Taiku.

K

Kerr, Miss E., 1921, Au P, Chinju.
 Kerr, Rev. W. C. & W., 1907, PN, Seoul.
 Kestler, Miss E. E., 1905, PS, Chunju. (A)
 Kilbourne, Rev. E. L. & W., OMS, Seoul.

Kinsler, Miss H. C., 1923, PN, Taiku.
 Kinsler, Miss M., 1922, PN, Seoul.
 Klose, Mr. J. C. & W., 1918, SDA, Seoul.
 Knox, Miss V., 1919, PS, Kwangju.
 Knox, Rev. R. & W., 1907, PS, Kwangju. (A)
 Koons, Rev. E. W. & W., 1903, PN, Seoul.
 Kostrup, Miss B., 1922, MEFB, Chemulpo.
 Krempff, Pere H. J. M., RC, Seoul.
 Kugelgen, Rev. C., RC, Phalji.

L

Lacrouts, Pere M., RC, Chunju.
 Lacy, Rev. J. V. & W., 1919, MEFB, Seoul.
 Laing, Miss C. J., 1913, Au P, Chinju.
 Lampe, Rev. H. W., D. D., & W., 1908, PN, Syenchun.
 Larribean, Pere A. J., RC, Seoul.
 Lassen, Rev. L., OMS, Taiden.
 Lathrop, Miss L. O., 1912, PS, Kunsan (A)
 Lawrence, Miss Edna, 1920, PN, Seoul.
 Laws, A. F., M. D., & W., 1897, ECM, Chinchun.
 Leary, Captain (Miss) M., 1921, SA, Hongsong.
 Lee, Rev. A., 1921, ECM, Chinchun.
 Lee, Pastor C. W. & W., 1922, SDA, Kelzan.
 Lee, Miss Ruby, 1922 MES, Seoul.
 Le Gendre, Pere L. G., RC, Seoul. (A)
 Le Merre, Pere L. B., RC, Pyengyang.
 Lenz, Rev. P., RC, Kukchakga.
 Levie, J. K., M. D., & W., 1924, PS, Kwangju.
 Lewis, Miss M. L., 1910, PN, Seoul.
 Light, Miss Margt., 1923, MES, Chulwon.
 Lindquist, Ensign (Miss) E., 1914, SA, Seoul.
 Linton, Mr. W. A. & W., 1912, PS, Kunsan.
 Livesay, Rev. T., 1923, PN, Taiku.
 Lord, Staff-Capt. H. A. & W., 1910, SA, Seoul.
 Lowder, Miss R., 1916, MES, Songdo.
 Lucas, Pere F., RC, Chinnampo.
 Lucas, Pere L. M. B., RC, Kimjei.
 Ludlow, A. I., M. D. & W., 1911, PN, Seoul.
 Lund, Miss Pearl, 1922, MEFB, Haiju.
 Lutz, Mr. D. N. & W., 1920, PN, Pyengyang.
 Lyon, Mr. Wm. B. & W., 1923, PN, Taiku.

M

McAnlis, J. A., D. D. S., & W., 1921, PN, Seoul.
 McCague, Miss J. E., 1918, Au P, Tongyeng. (A)
 McCallie, Rev. H. D., & W., 1907, PS, Mokpo.
 McCaul, Mr. J. G., 1920, CP, Wonsan.
 McCully, Miss E. A., 1909, CP, Wonsan.
 McCully, Miss L. H., 1900, CP, Wonsan.
 McCune, Miss Katherin, 1908, PN, Chairyung. (A)
 McCutchen, Rev. L. O. & W., 1902, PS, Chunju. (A).
 McDonald, Rev. A., ECM, Kanghwa.
 McDonald, Rev. D. A. & W., 1912, CP, Wonsan.
 McDonald, Rev. D. W. & W., 1914, CP, Hamheung.
 McEachern, Miss E., 1913, CP, Hamheung.
 McEachern, Rev. J. & W., 1912, PS, Kunsan.
 McFarland, Rev. E. F., 1904, PN, Taiku.
 McKee, Miss A. M., 1909, PN, Chairyung.

- McKenzie, Rev. J. N. & W., 1910, Au P, Fusanchin, (A)
 McKenzie, Miss R. J., 1920, PN, Andong.
 McLaren, Rev. C. I., M. D., & W., 1911, Au P, Seoul.
 McLellan, Miss E. A., 1913, CP, Hoiryung.
 McMullin, Rev R. M. & W., 1920, Hoiryung, CP.
 McMurphy, Miss A., 1912, PS, Mokpo. (A)
 McMurtrie, Mr. Robt., 1907, PN, Pyengyang.
 McPhee, Miss I., 1911, Au P, Kyumasan.
 McQueen, Miss Ada, 1909, PS, Kwangju.
 McQuie, Miss Ada, 1922, MEFB, Yengbyen.
 McRae, Rev. D. M. & W., 1898, CP, Hamheung.
 Macrae, Rev. F. J. L. & W., 1910, Au P, Kyumasan.
 Macomber, Miss T., 1923, PN, Taiku.
 Malcolmson, O. K., M. D., & W., 1921, PN, Yyengyang.
 Mansfield, T. D., M. D., & W., 1910, CP, Seoul.
 Martin, Miss J. A., 1908, PS, Mokpo.
 Martin, Miss Margaret, 1921, PS, Kwangju.
 Martin, S. H., M. D., & W., 1915, CP, Yongjung. (A)
 Mary, Clare, Sister, ECM, Seoul.
 Matthews, Miss E., 1916, PS, Chunju.
 Mauk, Miss M. V., 1921, MES, Songdo.
 Mayben, Miss A., 1923, Seoul.
 Maynor, Mrs. V. H., 1921, MES, Seoul.
 Marker, Miss J., 1905, MEFB, Seoul.
 Melizan, Pere P. M. D., RC, Chairyung.
 Menzies, Miss J., 1891, Au P, Fusanchin. (A)
 Metzger, Bro. M., RC, Seoul.
 Miller, Miss Ethel, 1918, MEFB, Yengbyen. (A)
 Mialon, Pere J. L., RC, Suwon.
 Miller, Rev. E. H. & W., 1901, PN, Seoul.
 Miller, Rev. F. S. & W., 1892, PN, Chungju.
 Miller, Mr. Hugh & W., 1899, BFBS, Seoul. (A)
 Miller, Miss Lisette, 1920, PN, Kangkei.
 Miller, Miss Louise, 1920, PS, Soonchun.
 Miller, Miss Lula A., 1901, MEFB, Chemulpo.
 Mingledorff, Rev. O. C. & W., 1919, MES, Choonchun.
 Moffett, Rev. S. A., D. D., & W., 1889, PN, Pyengyang.
 Moore, Rev. J. Z., D. D., & W., 1903, MEFB, Pyengyang.
 Moose, Rev. J. R. & W., 1899, MES, Chulwon.
 Morley, Rev. G. H., 1922, ECM, Taiku.
 Morris, Rev. C. D. & W., 1900, MEFB, Wonju. (A)
 Morris, Miss H., 1921, MEFB, Seoul.
 Morse, Rev W. P., 1922, ECM, Kangwha.
 Moussett, Pere J. F. G., RC, Taiku.
 Mowry, Rev. E. M. & W., 1909, PN, Pyengyang.
 Moyer, Miss P. Y., 1922, OMS, Seoul.
 Murphy, Rev. Thos. D. & W., 1921, PS, Mokpo.
 Murray, Miss F. J., M. D., 1921, CP, Hamheung.
 Mutel, Rt. Rev. Bishop G. C., RC, Seoul.
 Myers, Miss M. D., 1906, MES, Choonchun.

N

- Napier, Miss G., 1912, Au P, Chinju. (A)
 Nash, Mr. W. L., 1921, YMCA, Seoul.
 Newland, Rev. L. T. & W., 1911, PS, Kwangju.
 Nichols, Miss L. E., 1906, MES, Songdo.
 Nisbet, Rev. J. S., D. D., & W., 1907, PS, Mokpo.
 Noble, Rev. W. A, Ph. D., & W., 1892, MEFB, Seoul.
 Norton, Rev. A. H., M. D., & W., 1908, MEFB, Seoul.

O

- Oberg, Pastor H. A. & W., 1910, SDA, Seoul.
 Oldfather, Miss J., 1924, MEFB, Seoul.
 Oliver, Miss Bessie, 1912, MES, Wonsan.
 Olsson, Adjutant (Miss) V., 1911 SA, Seoul. (A)
 Ostermeier, Bro. E., RC, Seoul.
 Overman, Miss B., 1917, MEFB, Chemulpö. (A)
 Owen, Mrs. G. W., M. D., 1900. PS, Kwang'u. (A)
 Owens, Mr. H. T. & W., 1918, PN, Seoul. (A)

P

- Paisley, Rev. J. I. & W., 1921, PS, Kwangju.
 Palethorpe, Miss E. M., 1916, CP, Yongjung.
 Palstra, Lieut-Commissioner W. & W., SA, Seoul.
 Parker, Mr. W. P. & W., 1912, PS, Pyengyang.
 Parks, Miss A. M., OMS, Seoul.
 Parks, Miss M. A., 1923, PN, Pyengyang.
 Parthenay, Pere T., RC, Iksan.
 Patterson, J. B., M. D., & W., 1910, PS, Kunsan. (A)
 Payne, Miss Zola, 1920, MEFB, Seoul. (A)
 Perrin, Pere P. F. L., RC, Tangtjin.
 Peschel, Pere R. F. G., RC, Fusanchin.
 Peynet, Pere J. C., RC, Taiku.
 Phillips, Rev. C. L. & W., 1910, PN, Pyengyang.
 Pichon, Pere, L., RC, Ichun.
 Pieters, Rev. A. A. & W., 1895, PN, Syenchun.
 Poisnel, Pere V. L., RC, Seoul.
 Pollard, Miss H. E., 1911 PN, Taiku.
 Polly, Pere D. J. B. M., RC, Yongsan.
 Poyand, Pere G. C., RC, Seoul.
 Preston, Rev. J. F. & W., 1903, PS, Soonchun.
 Proctor, Rev. S. J. & W., 1913, Songjin.
 Purdy, Rev. J. G. & W., 1923, PN, Chungju.

R

- Randle, Miss P. G., 1918, MES, Choonchun. (A)
 Rehner, Miss J. M., 1917, PN, Kangkei. (A)
 Reid, W. T., M. D., & W., 1907, MES, Songdo.
 Reiner, Mr. R. O. & W., 1908, PN, Pyengyang.
 Reynolds, Mr. J. B. & W., 1918, PS, Soonchun.
 Reynolds, Rev. W. D., D. D., & W., 1892, PS, Chunju.
 Rhodes, Rev. H. A. & W., 1908, PN, Seoul (A)
 Riffel, Mr J. E. & W., 1920, SDA, Soonan.
 Robb, Rev. A. F. & W., 1901, CP, Hoiryung.
 Robb, Miss J. B., 1903, CP, Hamheung.
 Robbins, Miss H. P., 1902, MEFB, Pyengyang.
 Roberts, Miss E., 1917, MEFB, Seoul.
 Roberts, Rev. S. L., & W., 1907, PN, Pyengyang. (A)
 Rogers, J. McL., M. D., & W., 1917, PS, Soonchun.
 Rogers, Miss Mayme, 1921, MEFB, Seoul.
 Robers, Miss M. M., 1909, CP, Songjin.
 Romer, Rev. A., RC, Seoul.
 Rose, Miss A., 1921, CP, Songjin.
 Rosenberger, Miss E. F., 1921, MEFB, Seoul.
 Ross, Rev. A. R. & W., 1907, CP, Songjin. (A)

Ross, Rev. Cyril, Ph. D., & W., 1897, PN, Syenchun.
 Ross, J. B., M. D., & W., 1901, MES, Wonsan.
 Rouvelet, Pere H. P., RC, Yongsan.
 Royce, Miss Edith, 1920, MEFB, Pyengyang.

S

Salisbury, Staff-Capt. H. J. & W., 1913, SA, Taiku.
 Salling, Adjutant (Miss) M., 1914, SA, Seoul.
 Samuel, Miss J., 1902, PN, Syenchun.
 Sauer, Rt. Rev. B., RC, Seoul.
 Sauer, Mr. C. A. & W., 1921, MEFB, Yengbyen.
 Scharpff, Miss H., 1911, MEFB, Wonju.
 Schmid, Rev. S., RC, Wonsan.
 Schnell, Rev. S., RC, Wonsan.
 Schrodtter, Rev. S., RC, Seoul.
 Scoles, H. E., M. D., & W., SDA, Soonan.
 Scott, Miss H. M., 1908, SDA, Soonan.
 Scott, Miss S. M., 1916, AP, Kuchang.
 Scott, Rev. W. & W., 1914, CP, Yongjung.
 Scruton, Miss E., 1923, CP, Hoiryung.
 Sharp, Mrs. Alice, 1900, MEFB, Kongju.
 Shaw, Mr. W. E. & W., 1921, MEFB, Pyengyang.
 Shearouse, Rev. C. F. & W., 1921, MES, Chulwon.
 Shepping, Miss E. J., 1918, PS, Kwangju.
 Shields, Miss E. L., 1899, PN, Seoul. (A)
 Skinner, Miss A. G. M., 1914, Au P, Tongyeng.
 Smith, Miss Bertha, 1910, MES, Songdo. (A)
 Smith, Rev. F. H., D. D., & W., 1905, MEFB, Seoul.
 Smith, Miss I. L., OMS, Taiden.
 Smith, Captain (Miss) R., SA, Songdo.
 Smith, R. K., M.D., & W., 1911, PN, Chairyung.
 Smith, Pastor W. R. & W., 1905, SDA, Soonan.
 Snavelly, Miss Gertrude, 1906, MEFB, Seoul.
 Snook, Miss V. L., 1900, PN, Pyengyang. (A)
 Snyder, Mr. L. H. & W., 1907, MES, Songdo.
 Soltau, Mr. D. L. & W., 1921, PN, Pyengyang.
 Soltau, Rev. T. S. & W., 1914, PN, Chungju.
 Southwell, Captain (Miss) L., SA, Seoul.
 Stevens, Miss B. I., 1911, PN, Syenchun. (A)
 Stewart, Mrs. M. S., M. D., 1911, MEFB, Seoul.
 Stites, F. M., M. D., & W., 1917, MES, Seoul. (A)
 Stokes, Rev. M. B. & W., 1907, MES, Songdo.
 Swallen, Miss O., 1922, PN, Syenchun.
 Swallen, Rev. W. L., D. D., 1892, P. N. Pyengyang.
 Swicord, Rev. D. A., 1921, PS, Chunju.
 Swier, Miss Effie, 1921, PN, Pyengyang. (A)
 Swinehart, Mr. M. L. & W., 1911, PS, Kwangju. (A)
 Switzer, Miss M., 1911, PN, Taiku.
 Sylvester, Staff-Capt. C. & W., 1910, SA, Seoul.

T

Tait, Miss Masie, 1919, Au P, Kyumasan.
 Talmage, Rev. J. V. N. & W., 1910, PS, Kwangju.
 Taquet, Pere E. J., RC, Mokpo.
 Tate, Rev. L. B. & W., 1892, PS, Chunju.
 Tate, Miss Ida B., 1921, OMS, Seoul.
 Tate, Miss M. S., 1892, PS, Chunju. (A)

Taylor, Rev. C. & W., 1907, MEFB, Kongju. (A)
 Taylor, Mr. J. O. R. & W., 1923, PN, Seoul.
 Taylor, Rev. W., M. D., & W., 1913, Au P, Chinju.
 Thomas, Mrs. J. C., 1923, PN, Pyengyang.
 Thierle, Rev. William & W., 1919, OMS, Taiden. (A)
 Thomas, Miss M., 1916, CP, Songjin. (A)
 Timmons, H. L., M. D., & W., 1912, PS, Chunju.
 Tinsley, Miss H., 1911, MES, Seoul. (A)
 Tipton, S. P., M. D., & W., 1914, PN, Syenchun.
 Tournoux, Pere V. L., RC, Chilkok.
 Trissel, Miss M. V., 1914, MEFB, Wonju.
 Trollope, Rt. Rev. Bishop M. N., D. D., 1891, ECM, Seoul.
 Trudinger, Rev. M. & W., 1923, Au P, Kyumasan.
 Tucker, Miss B., 1911 MES, Seoul. (A)
 Turner, Miss Carrie, 1919, MES, Songdo.
 Turner, Rev. V. R. & W., 1912, MES, Wonsan.
 Tuttle, Miss O. M., 1908, MEFB, Seoul. (A)
 Tuille, Brigadier, W. F., & W., 1910, SA, Seoul.

U

Underwood, Mr. H. H. & W., 1912, PN, Seoul. (A)
 Unger, Rev. J. K. & W., 1921, PS, Kwangju.
 Urquhart, Pastor E. & W., 1910, SDA, Seoul.

V

Van Buskirk, J. D., M. D., & W., 1908, MEFB, Seoul.
 Van Fleet, Miss E. M., 1918, MEFB, Seoul. (A)
 Vermorel, Pere J., RC, Taiku.
 Vesey, Rev. F. G. & W., 1908, CP, Hamheung.
 Vierhaus, Rev. C., RC, Seoul.
 Villemot, Pere M. P. P., RC, Seoul.

W

Wachs, Rev. V. H. & W., 1911, MEFB, Haiju.
 Wagner, Miss E., 1904, MES, Songdo.
 Walter, Miss A. J., 1911, MEFB, Seoul. (A)
 Wambold, Miss Katherine, 1896, PN, Seoul.
 Wangerin, Mrs. T., 1913, SDA, Seoul.
 Ward, Commandant Edith, 1908, SA, Seoul.
 Wasson, Rev. A. W. & W., 1905, MES, Seoul.
 Watson, Rev. R. D. & W., 1910, Au P, Tongyeng.
 Weber, Rev. L., RC, Yongjung.
 Weems, Rev. C. N. & W., 1909, MES, Songdo. (A)
 Weinberger, Rev. M., RC, Kukchakga.
 Welbon, Rev. A. G. & W., 1900, PN, Andong.
 Welbourn, Capt. B. & W., SA, Kosan.
 Welch, Rev. Bishop H., D. D., LL. D., & W., 1916, MEFB, Seoul.
 Whitelaw, Miss Jessie G. D., 1919, CP, Yongjung.
 Whittemore, Rev. N. C. & W., 1896, PN, Syenchun. (A)
 Williams, Rev. F. E. C. & W., 1906, MEFB, Kongju.
 Wilson, R. M., M. D., & W., 1908, PS, Kwangju.
 Winn, Miss E. A., 1912, PS, Chunju.
 Winn, Rev. G. H. & W., 1908, PN, Taiku.
 Winn, Mrs. R. E., 1909, PN, Pyengyang.

Winn, Rev. S. D., 1912, PS, Chunju.
Withers, Miss M., 1918, Au P, Fusanchin.
Woods, Mr. E. X. L. & W., SDA, Seoul.
Woods, Rev. H. F. & W., 1918, OMS, Seoul
Wright, Rev. A. C. & W., 1912, Au P, Fusanchin.

Y

Young, Rev. L. L. & W., 1906, CP, Hamheung.
Young, Miss M. B., 1920, CP, Seoul.
Young, Miss M. E., 1920, MEFB, Seoul.

Z

Zelles, Rev. V., RC, Yongjung.

STATISTICS FOR 1923

JAPAN AND KOREA.

STATISTICS OF CHRISTIAN MISSIONS IN JAPAN—1923.

Compiled by DAVID S. SPENCER, Kumamoto.

The numbering of Missions and Churches in the following lists follows that in the list of Mission Boards and Churches.

References to notes are as follows:

- (1) All reported under No. 22.
- (2) Official title of this Board has been slightly changed
- (*) No report received.
- (†) Figures for 1922.
- (‡) Independent of Mission Boards.
- (3) Nos. 25, 26 & 27 co-operate on all lines of work with No. 32, where all evangelistic work as such is reported; the Native Staff registered here, are engaged mostly in school work.
- (5) Foreign Staff found under Nos. 38, 39, 40 & 41.
- (6) Includes all Staffs and work under Nos. 12, 29, 37 & 48.
- (7) Foreign Staff all stationed in Korea.
- (8) Figures for 1921.
- (9) Co-operates at Aoyama Gakuin in Theological work with Nos. 8, 14, 26 & 51.
- (10) Only one school, but co-educational.
- (11) Co-operates with 27 at Kwansei Gakuin; with 26 at Nihon Joshi Shin Gakuin and with Women's Christian College.
- (12) Co-operates with Nos. 8, 14, 25 & 27 in training of men and women for Christian work and with Women's Christian College.
- (13) Co-operates also with 38 at Meiji Gakuin and with Baiko Jo Gakuin, Shimonoseki.
- (14) Co-operates with No. 1 & 22 at Doshisha in Theological work.
- (15) Co-operates with 26 at Aoyama Gakuin Theological, and with Women's Christian College.
- (16) Foreign Staff co-operation found under Nos. 25, 26 & 27.
- (17) "Hospital of the Resurrection of Hope" for Lepers, Kumamoto, in charge of Miss Riddell.

JAPAN CHRISTIAN STATISTICS—1923.

1. PERSONNEL.

1. PERSONNEL.		FOREIGN STAFF.							NATIVE STAFF.						
		Total Foreign Staff	Ordained men	Unordained men	Wives	Foreign Unmar. women	Physicians men	Physicians women	Nurses	Foreign short term workers	Total Native Staff	Ordained men	Unordained men	Women workers	Professing Christian in 11, 12, 13
1.	ABCFM (1)	1	2	3	4	5	6	7	8	9	10	11	12	13	14
2.	ABF	75	18	4	22	31	0	0	0	0	261	48	91	122	112
3.	AEPM	4	2	0	2	0	0	0	0	0	7	4	0	3	7
4.	AFP (2)	15	0	5	5	5	0	0	0	3	35	7	6	22	27
6.	AG (*)														
7.	BS	4	1	1	2	0	0	0	0	0	34	0	34	0	0
8.	CC	10	4	0	4	2	0	0	0	0	28	14	2	12	28
9.	CG	5	1	0	1	3	0	0	0	0	4	1	2	1	4
10.	CLS	5	1	1	2	1	0	0	0	0	1	0	0	1	0
11.	CMA	13	5	0	5	3	0	0	0	0	9	1	5	3	9
14.	EA	18	4	0	4	10	0	0	0	0	87	23	16	48	87
15.	FMA	8	2	0	2	4	0	0	0	0	26	13	6	7	25
16.	HFMA	8	1	0	1	6	0	0	0	1	12	1	6	5	12
17.	Ind (†)														
18.	JEB (*)														
19.	JEB (†)	2	0	1	1	0	0	0	0	0	2	0	2	0	2
21.	JRM	5	0	0	0	5	0	0	0	0	3	0	0	3	3
22.	KK	71	20	3	19	29	0	0	0	6	279	88	93	98	279
23.	LCA	34	14	0	14	6	0	0	0	0	35	15	8	12	35
24.	LEF	14	6	0	6	2	0	0	0	0	10	5	2	3	10
25.	MCC (3)	59	18	1	19	40	0	0	0	0	116	0	58	58	105
26.	MEBF (3)	96	19	3	20	54	0	0	0	4	323	0	202	121	213

[illegible]

Totals

2. EVANGELISTIC WORK.

	Organized Churches	Self-sup. Churches	Kogisho Not in 15	Communs. Add. in Yr.	Total Cols. 20, 21	Communi-cants	Baptized Non-com.	Sunday School	S. S. Teachers	Teachers and Pupils	Contributions Church Work
	15	16	17	18	19	20	21	22	23	24	26
2. ABF	32	11	57	316	4284	4284	0	150	381	10233	46667
3. AEPM	4	1	1	17	555	545	10	4	8	197	3743
4. AFP	10	0	0	0	700	0	0	9	50	600	—
8. CC	14	0	5	89	1678	1678	0	36	97	2251	7154
9. CG	1	0	2	30	140	100	40	3	20	250	—
11. CMA	9	1	24	25	320	320	0	13	52	650	3470
14. EC	11	2	35	305	1680	1680	0	57	165	4047	18575
15. FMA	12	1	7	118	1591	1591	0	27	107	1969	13914
16. HFM	5	0	1	21	126	126	0	13	9	219	901
22. KK	160	82	78	1971	29128	29128	0	0	0	0	450000
23. LCA	14	0	14	214	1834	1512	322	42	127	2347	8272
24. LEF	6	0	11	105	749	687	62	12	18	436	2016
28. MP	19	2	37	245	2366	2014	352	58	146	3754	14660
30. NC	5	0	0	0	535	535	0	27	21	1041	2920
31. NKK	230	99	81	3440	38344	38344	0	451	1480	20475	505103
32. NMK	308	37	271	1909	28978	22516	6462	632	1829	45092	329129
33. NSK	237	27	28	963	20220	11656	8564	327	901	20709	167008
34. OMJ	0	0	16	5	0	—	0	16	40	465	—

35.	OMS	..	..	82	21	80	0	0	0	0	106	325	5561	50991
36.	PBW	..	..	3	0	1	13	110	40	70	9	4	400	1102
38.	PM	..	..	42	0	98	519	4562	4562	0	124	0	7893	43871
39.	PS	..	..	29	0	45	198	1697	1476	221	112	191	4803	14250
40.	RCA	..	..	0	0	30	119	1057	945	112	41	78	1421	6349
41.	RCUS	..	..	37	0	44	210	3026	2796	230	91	202	6564	20587
42.	RC (8)	..	..	233	0	0	1244	75251	0	0	0	0	0	0
43.	ROC	..	..	79	39	136	496	37340	14447	0	0	0	937	39340
44.	SA (†)	..	..	94	22	28	0	0	0	0	93	305	6115	48862
45.	SAM	..	..	10	1	3	170	633	574	59	16	38	1012	3235
46.	SBC	..	..	12	0	10	558	1810	1810	0	29	130	1976	11845
47.	SDA	..	..	12	0	0	75	475	475	0	12	20	500	20000
50.	UB	..	..	20	1	4	407	1712	1609	103	30	128	2042	16701
51.	UCMS	..	..	21	4	13	446	1627	1627	0	36	130	2359	11587
52.	UGC	..	..	3	0	1	30	350	150	200	4	12	250	1121
53.	WM	..	..	0	0	2	7	27	27	0	2	10	150	425
54.	WU	..	..	2	0	3	20	76	76	0	42	32	952	500
55.	YMJ	..	..	6	1	11	137	350	300	50	16	28	1600	2115
59.	EPM	..	..	93	21	10	540	12283	6036	6247	75	631	5668	79538
60.	PCC	..	..	55	10	0	110	4275	2542	1733	50	269	2091	27409
Totals		..	..	1910	383	1187	15072	256996	232159	24837	2765	7984	167029	1973360

38.	PN	..	..	11	590	0	0	1	689	5	1563	2	45	0	0	1	166	0	0	88797
39.	PS	..	..	9	341	0	0	0	720	1	340	1	27	1	63	0	0	0	0	27787
40.	RCA (13)	..	..	0	0	0	0	1	720	1	729	—	—	0	0	—	—	0	0	74857
41.	RCUS	..	..	7	213	0	0	1	541	1	223	1	14	1	16	1	193	1	164	45591
42.	RC (8)	..	..	16	895	29	10617	0	0	0	0	3	58	0	0	0	0	0	0	0
44.	SA (7)	..	..	0	0	0	0	0	0	0	0	1	15	1	21	0	0	0	0	0
46.	SBC	..	..	5	215	0	0	1	419	1	165	1	5	0	0	1	163	0	0	34000
47.	SDA	..	..	0	0	1	15	1	30	1	20	0	0	0	0	0	0	0	0	1500
50.	UB (14)	..	..	8	235	0	0	0	0	0	0	0	0	0	0	0	0	0	0	3190
51.	UCMS (15)	..	..	5	290	1	230	1	249	1	234	0	0	1	2	0	0	0	0	20036
52.	UGO	..	..	2	140	0	0	2	250	0	0	0	0	0	0	0	0	0	0	300
54.	WU	..	..	0	0	0	0	0	0	1	230	0	0	1	30	0	0	0	0	9600
55.	YMJ	..	..	1	45	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
59.	EPM	..	..	0	0	0	0	1	168	1	164	1	15	1	22	0	0	0	0	30098
60.	POC	..	..	2	70	0	0	1	101	1	83	1	17	1	31	0	0	0	0	7444
Totals		..	..	252	11702	43	12422	23	11174	39	12977	20	471	17	377	7	4358	10	1185	1227046

3. EDUCATIONAL WORK—Continued.

56. National Committee Young Men's Christian Associations.

(Owing to the destruction of all office records of the National Committee and of local associations in the area devastated by the earthquake and fires of September, these statistics are somewhat inadequate; but such as are known are entitled to a place in the Educational Statistics of Japan. Statistics for Korean Associations are not included. Statistics for Japanese Associations in Korea and in Manchuria are included.)

FOREIGN STAFF.

1. Total Foreign Staff	32
2. Foreign Ordained men	3
3. Foreign unordained men	13
4. Foreign wives	14
5. Foreign unmarried women	2

JAPANESE STAFF.

10. Total Japanese Staff	82
12. Unordained men in above	82
14. No. Professing Christians in above	82

WORK.

City Associations	28
Student Associations	75
Total number Associations	103
Members of City Associations	12,300
Members of Student Associations	5,000
Total number Members	17,300
Number Active Members	5,300
Total Value Property (before earthquake losses)	¥2,200,000
Amount Raised from Members	¥50,000
Amount Contributions to National Work	¥24,000
Amount Contributions to Local Work	¥260,000
Expenditure for National Work	¥50,000
Expenditure for Local Work	¥320,000
Total Expenditures	¥370,000
No. Members Physical Education Classes	3,500
No. Participants in Athletic Events	500,000
No. Students in Education Department	12,000
Expenses of Education Department	¥485,000
Total Attendance at Bible Classes and Religious Meetings	900,000

WOMEN'S CHRISTIAN COLLEGE, TOKYO.

Through the co-operation of Nos. 2, 25, 26, 38, 41 & 51, a strong faculty of Japanese and foreign workers, this Women's Christian College is carried on at Tokyo. Extensive grounds have been secured, and a valuable property is being built up. The students number 210.

4. MEDICAL WORK.

	Hospitals & Dispensaries	Persons Treated
	44	45
17. IND. (17)	1	70
22. ABCFM	1	900
37. PE	2	43000
34. OMJ	1	541
42. RC (†)	15	637
44. SA (†)	3	5278
51. UCMS	1	
59. EPM	2	22676
Totals	26	73102

Note: Under No. 17, there is being carried on for lepers important work as follows: In Loo Choo Islands, one male worker reaches 50 lepers and ministers to them; in Kagoshima-ken, one man reaches 100; in Honmyoji, and in the whole of Kumamoto ken, hidden lepers are being ministered to by various workers, and 400 are being thus reached. In Kuroishi is a church of 35 members of this class.

5. SOCIAL WORK.

	Social Institutions	Persons Reached
	46	47
2. ABF	2	1250
8. CC	1	150
14. EC	1	35
21. JRM	1	31
22. ABCFM	1	1000
23. LCA	3	142
25. MCC	2	43
28. MP	1	200
33. NSK	18	465
34. OMJ	5	1300
42. RC (†)	11	305
44. SA (†)	12	60489
52. UGC	1	100
Total	59	65510

KOREA

STATISTICS OF FEDERAL COUNCIL FOR 1923

MISSIONS	Southern Presbyterian	Australian Presbyterian	Canadian Presbyterian	Northern Presbyterian	Southern Methodist	Northern Methodist	Total 1923	Total 1922	Total 1921
MISSIONARIES.									
Men, Total.	36	11	17	58	20	8	165	159	161
Evangelistic.	26	7	10	27	9	8	87	80	90
Educational.	3	2	3	15	6	8	37	38	40
Medical.	5	2	3	13	4	5	32	30	26
Others.	2	...	1	3	1	2	9	11	5
Women, Married, Total. ...	29	10	16	57	20	22	154	148	150
Women, Unmarried, Total...	27	17	15	34	20	47	160	151	159
Evangelistic.	14	10	8	20	7	13	72	71	78
Educational.	7	4	4	9	9	24	57	41	52
Medical.	6	3	3	5	4	10	31	37	27
Others.	...	...	...	...	...	...	...	2	2
Total Missionaries.	92	38	48	149	60	92	478	458	470
KOREAN WORKERS-									
SALARIED.									
(Regardless of Source of Salary)									
Ordained Pastors.	23	14	26	173	27	96	359	338	313
Unordained Helpers.	53	24	93	271	72	345	858	986	803
Bible Colporters.	21	1	36	40	9	27	134	153	215
Bible Women.	36	13	63	153	88	104	457	434	352
Total Paid Helpers.	133	52	218	637	196	572	1808	1911	1683

MISSIONS		Southern Presbyterian	Australian Presbyterian	Canadian Presbyterian	Northern Presbyterian	Southern Methodist	Northern Methodist	Total 1923	Total 1922	Total 1921
CHURCH STATISTICS										
Churches, or Groups, (Places of regular Sunday Service).		582	228	409	1,412	118	633	3,382	3,590	3,226
Church Buildings		434	220	247	1,309	96	500	2,806	2,807	2,996
a. Communicants, or Full Members.		10,176	4,590	7,060	60,018	8,354	13,759	103,957	97,466	91,818
b. Catechumens, or Probationers.		5,317	2,155	4,376	16,197	2,598	6,390	37,033	40,167	35,225
c. Baptized Children.		2,084	806	1,819	11,100	2,458	3,999	22,266	21,571	19,679
d. Other Adherents.		10,552	4,484	9,464	43,429	8,151	20,640	96,720	98,945	94,606
Total Adherents.		29,145	12,483	23,375	133,465	21,775	45,921	266,164	264,546	247,550
(Total of a.b.c. and d. above)		1,923	412	1,505	7,211	1,293	1,233	13,577	13,801	11,345
Adults Baptized this year ...										
Net Gain or Loss this year		+ 652	+ 90	+ 533	+ 3,109	+ 945	+ 1,162	+ 6,491	+ 4,931	+ 5,447
Communicants.										
Net Gain or Loss this year.		+ 24	—	+ 1,606	— 1,655	— 1,892	+ 4,129	+ 1,821	+ 16,819	+ 36,677
Total Adherents.		585	245	391	1,798	387	617	4,023	4,146	
Sunday Schools.		27,346	11,109	22,906	124,915	13,650	32,730	232,656	246,790	
Membership.		1,577	557	1,428	9,655	1,047	2,555	16,819	18,032	
Teachers in Sunday Schools.										
Christian Endeavor Societies, or Epworth Leagues. ...		12	2	8	63	29	Est. 82	196	80	
Membership.		339	90	520	1,351	1,148	3,293	6,741	6,035	
Bible Classes Four days or longer.		Est. 290	75	266	1,467	183	...	2,281	2,595	2,447
Attendance—Men.		4,819	968	4,204	32,436	4,332	...	46,759	48,498	43,072
Attendance—Women.		3,882	1,800	3,277	36,258	...	...	45,217	54,660	43,088

* Returns incomplete. + Last year's figures.

Not reported

MISSIONS	EDUCATIONAL STATISTICS.										
		Total 1921	Total 1922	Total 1923	Northern Methodist	Southern Methodist	Northern Presbyterian	Canadian Presbyterian	Australian Presbyterian	Southern Presbyterian	
Schools—Boys. (Including first six grades).		601	836	624	98	12	297	51	6	160	
Enrolment.		27,635	43,876	39,064	8,548	2,397	17,234	3,954	765	6,146	
Teachers... ..		1,004	1,396	1,343	255	80	650	144	34	180	
Schools—Girls.											
(Including first six grades).		211	285	273	52	9	83	37	5	90	
Enrolment.		12,797	18,601	18,973	4,584	1,786	5,793	2,238	1,310	3,262	
Teachers... ..		400	555	497	159	66	120	83	27	72	
Schools—Boys. (Above sixth grade).		22	27	29	4	1	8	7	1	8	
Enrolment.		4,192	5,684	6,238	1,876	569	1,881	1,165	150	587	
Teachers... ..		178	199	249	62	27	70	54	6	30	
Schools—Girls. (Above sixth grade).		17	19	24	4	3	6	4	1	6	
Enrolment.		1,966	1,519	1,622	377	295	645	76	60	169	
Teachers... ..		96	103	195	33	31	30	8	5	16	
Bible Schools.											
(Three months or more)...				5	...	...	1	2	...	2	
Enrolment.		Not reported		262	...	103	14	110	...	35	
Teachers... ..				13	...	...	...	7	...	6	
Bible Institutes.											
(One month or more). ...				30	...	...	16	8	...	6	
Enrolment.		29	2,412	164	...	...	1,185	487	...	904	
Teachers... ..		2,118	171	89	...	...	...	41	...	48	
Others Schools.		336	203	407	...	158	17	82	...	150	
Enrolment.		7,231	7,591	18,372	...	5,467	1,190	2,418	...	9,097	
Teachers... ..		385	371	417	...	149	35	143	...	90	

MISSIONS	Southern Presbyterian	Australian byterian	Canadian Presbyterian	Northern Presbyterian	Southern Methodist	Northern Methodist	Total 1923	Total 1922	Total 1921
MEDICAL STATISTICS.									
Hospitals....	5	...	3	8	3	1	19	26	25
Beds, or Equivalent.	253	...	60	299	...	69	681	907	856
Inpatients.	3,239	...	503	4,835*	1,401	831	10,809	13,814	11,555
Total Inpatient Days.	41,166	...	7,276	...	...	6922	55,364	142,455	105,677
Dispensaries.	5	...	3	7	3	3	21	28	24
Dispensary Patients—New...	12,641	...	20,346	55,363	23,470	11644	123,464	151,792	109,807
" Returns.	37,107	...	21,573	...	25,660	13441	97,787	220,151	252,733
Outcalls.	...	...	1,520	3,209	471	725	5,925	6,911	4,492
Total Expenses.	...	...	...	...	...	...	...	...	...
(Not including Mission- aries' Salaries).	115,772	...	23,236	265,994	73,772	67002	509,776	496,158	464,745
Total Receipts.	...	...	...	...	...	...	...	...	...
(Not including Board Grants or Foreign Gifts)	95,772	...	22,673	201,200	46,328	29213	393,186	210,680	428,200

* Returns incomplete.

MISSIONS							Not reported		
	Southern Presbyterian	Australian Presbyterian	Canadian Presbyterian	Northern Presbyterian	Southern Methodist	Northern Methodist	Total 1923	Total 1922	Total 1921
NATIVE CONTRIBUTIONS.									
Congregational Expenses, or Support of the Ministry...	140,234	22,560	53,189	259,658	21,065	67,556	464,262	444,417	325,566
Building and Repairing Churches.	32,124	19,643	37,207	193,710	30,497	37,854	351,035	433,949	241,571
Home and Foreign Missions. Education.	4,920	1,591	2,651	33,791	3,683	5,359	96,905	44,530	50,516
Other Objects not including Medical Receipts, Total...	54,132	14,604	57,923	217,303	30,830	57,378	432,170	387,872	223,805
Total Native Contribution, this year.	...	2,721	6,123	185,108	20,802	27,873	243,167	109,177	89,660
Total Native Contribution, last year.	131,410	62,121	157,093	890,117	106,877	196,020	1,543,631	1,419,945	931,118
BOARD GRANTS FOR NATIVE WORK.									
Grant for Current Work. ... Total.	170,000	56,500	132,944	119,547	190,920	285,404 *	955,315	750,464	
For Evangelistic Work.	51,044	13,000	51,120	28,303	50,000	81,746 *	275,213	218,766	
" Educational	74,990	20,000	55,880	43,308	67,350	172,158 *	433,686	342,502	
" Medical	...	13,500	16,700	13,274	25,680	31,500 *	124,654	92,254	
" Other	19,966	10,000	9,244	34,662	47,890	...	121,732	96,948	
Grant for New Property. ... Total Board Grant, This Year.	25,000	3,500	5,440	194,387	53,455	87,028 *	368,810	319,860	
Total Board Grant, Last Year.	195,000	60,000	138,384	313,934	244,375	372,432 *	1,324,125 *	1,071,324	
	170,076	66,000	122,960	284,412	278,000	450,876 *	1,372,324	916,066	

* Returns incomplete.

UNION INSTITUTIONS NAME	COOPERATING MISSIONS	ENROL- MENT	TEACHERS		
			Korean	Japanese	Foreigners
Union Christian College	Northern Presbyterian Southern Presbyterian Australian Presbyterian Canadian Presbyterian Presbyterian Church in U. S. A. Methodist Episcopal Church Presbyterian Church in U. S. Methodist Episcopal Church, South Presbyterian Church in Canada Presbyterian Church of Australia	123	5 full time 4 part time	1 full time 1 part time	5 full time 3 part time
Severance Union Medical College	Methodist Episcopal Church Methodist Episcopal Church, South	63	5	4	14
Seoul Women's Evan- gelistic & Social Center	Methodist Episcopal Church Methodist Episcopal Church, South	140	10	...	3 full time 5 part time
Presbyterian Theological Seminary of Korea	Northern Presbyterian Southern Presbyterian Canadian Presbyterian Australian Presbyterian	122	5	1	8
Union Methodist Theological Seminary	Methodist Episcopal Church Methodist Episcopal Church, South	140	4	2	4
Chosen Christian College	Methodist Episcopal Church Northern Presbyterian Church Canadian Presbyterian Church	105	20	4	8
Union Methodist Woman's Bible Training School	W. F. M. S. of M. E. Church and Woman's Council of M. E. Church, South	32	5	...	5
Pierson Memorial Bible Institute	Presbyterian, North M. E. Mission M. E. Mission, South	90	5	...	3

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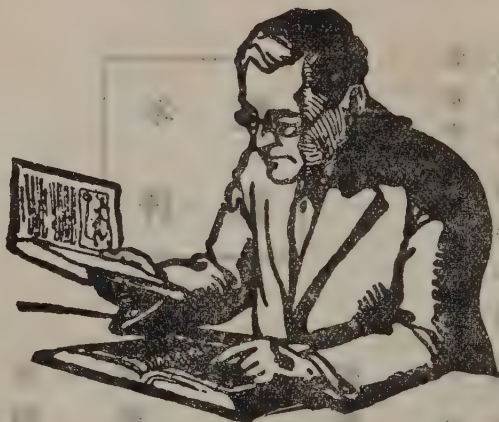
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